

THE REVIEW AND EXPOSITOR

Vol. XXII.

January, 1925

No. 1

A FOREWORD.

BY THE MANAGING EDITOR.

The completion of twenty-five years of service in the presidency of an institution of first class importance in a great denomination is sufficient reason for a notable celebration. When that period of service has been marked by notable growth in the denomination and in the Seminary, and has been marked by constant achievement that has advanced the President to the highest position of confidence and leadership of the people "of like precious faith" with him, such commemoration exercises as were held at the opening of the current session of the Southern Baptist Theological Seminary are inevitable. Dr. Edgar Young Mullins has not only led his own people, but has made valuable and appreciated contribution to the religious life and treasure of Christendom.

The management of this Quarterly feel assured that our readers will appreciate our decision to use this number, apart from the *Book Review Department*, to preserve the addresses made on the occasion of the happy celebration in a *Mullins Commemoration Number*.

The various addresses make reference to items of advance during the past twenty-five years. Professor Robertson has prepared a sketch calling attention to several outstanding features of Dr. Mullins' administration. Besides increasing the Faculty from seven to ten full professors in active service, a system of fellowships

has been introduced by which the teaching force is increased to from sixteen to eighteen, not reckoning a group of splendid young men who assist students desiring coaching, in the capacity of *tutors*.

In all departments of the curriculum modifications in content and method have been made to meet the growth in education, in world progress, in Christian undertaking, in denominational development. In curriculum development substitutions and additions have been made to which attention may well be directed in this connection. Just when Dr. Mullins entered upon his presidency, a course in "Polemic Theology" was dropped in favor of Comparative Religion and Missions and the time assigned for this was increased. This was the beginning of such a course in theological education in the United States. A course in "Special Advanced" Theology was displaced by Dr. Mullins with *Biblical Theology*. The Church History course has been rearranged under two years, the first giving a view of the whole field, while the second is devoted to intensive study of some one period or phase.

The old courses in "Pastoral Theology" and "Church Government" have been by different changes, developed into *Church Efficiency*, including Evangelism, while new courses have been incorporated in *Sunday School Pedagogy* and *Christian Sociology*. Into *Biblical Introduction* a large place has been given to Archaeology. What was until a few years ago a special private class in "*Introductory Greek*" with a designated *tutor* paid by his pupils is now a Seminary provision for all who require it. Music and Elocution are now included under one Instructor with increased emphasis on Expression. The requirements for degrees have been modified, so that now no student can win the *Master in Theology* who has not an academic degree of A.B. For the Th.D. besides the A.B. requirement and a full theological degree two years of resident study are now demanded.

The scholastic standards have been steadily advanced as the development of college education has made this possible.

In the permanent financial resources of the Seminary we may record perhaps the most outstanding feature of growth. The following table exhibit the chief facts in this matter.

ENDOWMENT COMPARISONS.

	1899	1924
General Endowment	\$341,800	\$1,017,000
Students' Fund Endowment	26,200	327,900
Joseph E. Brown Professorship	61,000	61,000
Broadus Mem. Lib. Endowment	8,300	11,000
Wm. B. Caldwell Endowment	37,000	58,500
Gay Lectureship	5,000	5,000
Norton Hall Repair Fund	5,000	5,000
Geo. W. Norton Lectureship	5,000	5,000
David T. Porter Chair of C. H.		40,000
Basil Manly Chair of S. S. Ped.....		80,000
Wm. Williams Chair		5,000
Theo. Harris Gift		11,000
Publication Fund		6,000
Conditional Donations		
(Annuity Funds)		90,000
Endowments in hands of the		
Treasurer		57,000
Investments subject to order of		
Ex. Com.		40,000
Totals	\$484,000	\$1,819,400
Added to fixed property assets,		
Faculty residences and New site..		\$ 150,000
Total increase in assets		\$1,485,000
		276 percent

We would call attention of all friends of the Seminary to our present program of building a new plant for the

institution. This is in process and will require the faithful and prompt support of all. Two million dollars are needed to get the plant ready for occupancy, which is urgent and should not be deferred beyond January 1926. When the building scheme is completed, at a cost of some four million dollars, and all the buildings are placed in the spacious and beautiful grounds adequate material equipment will match the ideals and responsibilities of the first institution of the Southern Baptist Convention.

Readers who were unable to attend the commemoration exercises will be glad to see the program that was carried out; and we wish also to preserve it by including it here.

TUESDAY EVENING, SEPTEMBER 23RD.

REV. DR. W. W. LANDRUM, Presiding.

7:30 P.M. Song and Prayer.

7:45 P.M. "Twenty-five Years of Theological Education."

Address by Rev. Dr. Charles R. Hemphill, Dean of the Louisville Presbyterian Seminary.

8:30 P.M. "Early Pioneers of Baptist Principles."

Address by Rev. Dr. Clarence A. Barbour, President of Rochester Theological Seminary.

WEDNESDAY MORNING, SEPTEMBER, 24th.

REV. DR. B. H. DeMENT, Presiding.

10:00 A.M. Song and Prayer.

10:15 A.M. "The Seminary and Twenty-five Years of Foreign Missions."

Address by Rev. Dr. T. B. Ray, Richmond, Va.

11:00 A.M. "A Quarter of a Century in the Southern Baptist Convention."

Address by Rev. Dr. B. D. Gray, Atlanta, Ga.

WEDNESDAY AFTERNOON, SEPTEMBER 24th

REV. DR. I. J. VAN NESS, Presiding.

3:00 P.M. Song and Prayer.

3:15 P.M. "The Man of the Hour."

Address by Rev. Dr. Henry Alford Porter, St. Louis, Mo.

4:00 P.M. "A Quarter of a Century of World History."

Address by Rev. Dr. George W. Truett, Dallas, Texas.

A SKETCH OF THE LIFE OF PRESIDENT MULLINS.

BY PROFESSOR A. T. ROBERTSON, LL.D., LITT.D.

It is too soon to tell the full story of the life and work of Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary (1899—), President of the Southern Baptist Convention (1921-3), President of the Baptist World Alliance (1923—). A bare outline of the salient facts of his career so far makes an impressive presentation and speaks volumes about the gifts and graces of this remarkable man.

He is a native of Franklin County, Mississippi, where he was born on January 5, 1860. His father, Rev. Seth Y. Mullins, was a Baptist minister, who later moved to Texas where he had a useful career. Both the father and the mother, Cornelia B. Mullins, lived to a ripe old age and were often seen in Louisville during the earlier years of the work of Dr. Mullins in Louisville as President of the Seminary. It is clear that he inherited the finest traits from them both. The father was of New England stock and traced his lineage back to the Pilgrim Fathers.

The youth grew up in Texas and was a student in the Agricultural and Mechanical College there, where he was graduated in 1879. He was a telegraph operator and had little intention of becoming a minister. The story of these early years is told with great vividness and skill in *Captain Pluck* by his gifted wife, Mrs. Isla May Mullins.

Once the decision was made to preach, the path of young Mullins led straight to the Southern Baptist Theological Seminary where he took the full course, being graduated in 1885 in a famous class that included his present colleague in the Seminary, Dr. John R. Sampey, Dr. Carter Helm Jones, Dr. R. T. Bryan, Dr. D. W. Herring, Dr. J. T. Dickinson. While a student at the Seminary, Dr. Mullins was for two years manager of the

mess hall for the students, a sort of prophecy of his coming presidential career.

The first pastorate of the young Mullins was at Harrodsburg, Ky., beginning in 1885 and lasting until 1888. He was ordained to the ministry in 1885. On June 2, 1886 he married Miss Isla May Hawley, of Louisville, formerly of Marion, Alabama. This was a fortunate event all around and the charming wife has blessed all his active ministry and still lives to share his crowning triumphs with many laurels of her own as an author.

From Harrodsburg Dr. Mullins went to Baltimore to become pastor of the Lee Street Baptist Church from 1888 to 1895. While in Baltimore he was a student at the Johns Hopkins University during 1891-2 and was editor of *The Evangel* during 1891-5.

Dr. Mullins was one of the secretaries of the Foreign Mission Board of Richmond, Virginia, during 1895-6, but accepted the pastorate of the First Baptist Church of Newton Centre, Massachusetts, in 1896, where he continued in a happy and growing work until 1899. He was made D.D. by Carson and Newman College in 1896 and LL.D. later by Baylor University and Richmond College.

It was in the Summer of 1899 that one of the great crises of the life of Dr. Mullins came, in the unexpected election to the Presidency of the Southern Baptist Theological Seminary. There had been four years of strife and bitterness following the death of Dr. John A. Broadus, after the election of Dr. W. H. Whitsitt as president. He had long been Professor of Church History during which time he had written some things that were now seized upon by those who had opposed him. The denomination was greatly torn by the consequent discussion and Dr. Mullins was called upon to guide the fortunes of the Seminary at a most critical time. He was sharply watched by both sides to see how fair he would be. It is only just to say that Dr. Mullins soon won the

confidence of the Baptist brotherhood and his more than twenty-five years as President of the Seminary have unified the denomination in an unprecedented fashion. The student body has grown from three hundred to four hundred and fifty young ministers. The faculty has been enlarged. Changes of great importance have been made in the courses of study to meet modern needs. Considerable addition has been made to the permanent endowment which is still insufficient to meet the increasing needs of the institution. Part of the crowning event in Dr. Mullins' work with the Seminary is the new plant that is now in process of construction on Cherokee Drive (Lexington Road) just outside of Cherokee Park. There has been purchased a really wonderful site of some fifty acres called the Beeches. New buildings are now in process of construction that will cost two million dollars. The ultimate cost of all the new buildings will be nearly four millions when all the units are filled in according to the plans of Mr. Rogers, the architect. It is possible that by January 1926 the two main buildings may be ready for use. This new plant will be the enduring monument of Dr. Mullins.

The student body went over one hundred under Boyce, over two hundred under Broadus, over three hundred under Whitsitt, and is already over four hundred under Mullins. We shall soon have five hundred young ministers out on the Lexington Road. That will be the dream and prophecy of Boyce come true at last.

But Dr. Mullins has also come to be the outstanding Baptist leader and statesman and theologian. He is eagerly sought for on all sorts of occasions and has given time and energy to all kinds of religious enterprises. During the great war he was Religious Director at Camp Zachary Taylor. He has preached numerous dedication sermons. He has been stated supply many times during the summer of the Woodward Avenue Baptist Church, of Detroit, the First Baptist Church, of Indianapolis, the

Third Baptist Church, of St. Louis. He has lectured with great acceptance at Winona Lake and other Bible Conferences and has held successful revival meetings. He has become the foremost interpreter of Baptist belief, as is shown by his deliverances to the Southern Baptist Convention and Baptist World Alliance. The deliverance in Stockholm was recently accepted by the Northern Baptist Convention.

Dr. Mullins has done a good share of teaching in the Seminary and his Theology classes have greatly appreciated his superb gifts as teacher and lecturer. He has also been a prolific writer of books of high quality. His list includes such books as *Why Is Christianity True?* (1905); *The Axioms of Religion* (1908); *Baptist Beliefs* (1912); *Freedom and Authority in Religion* (1913); *Commentary on Ephesians and Colossians* (1913); *The Life in Christ* (1914); *The Christian Religion in its Doctrinal Expression* (1915); *Talks on Soul Winning* (1920); *Spiritualism a Delusion* (1920); *Christianity at the Cross Roads* (1924). These books have had a large circulation and have exerted great influence for sound thinking. The latest in this list of important volumes is exceedingly opportune and clarifies the main issues in present theological controversy in a most helpful way.

In the Autumn of 1923, some 700 citizens of Louisville gave Dr. Mullins a remarkable banquet at the Brown Hotel as a token of the esteem in which he was held by the community in which he lives. The celebration of the Semi-Jubilee of his Presidency of the Southern Baptist Theological Seminary in September, 1924, furnished a fit occasion for the addresses which fill this issue of *The Review and Expositor*.

The work of Dr. Mullins is not done. It will never be done. Through the coming years, long after he has passed on to glory, his work will gather in volume and in power as students crowd the halls of the new buildings on Lexington Road.

“AN INTERPRETER, ONE AMONG A THOUSAND.”

BY HENRY ALFORD PORTER, D.D.,

Pastor of Third Baptist Church, St. Louis.

It is an honor as well as a joy to stand even for a brief time in this sacred place, and in this city of many memories. Memories flow over me like a smothering tide as I think of days that come not back and of fellowships which time cannot destroy. But I am not here to indulge in the luxury of precious and happy memories. I am here to pay tribute on behalf of the denomination to twenty-five years of crowded life. The tragedian Minnermus of classical days observed, “We are all clever enough at envying a famous man while he is yet alive and at praising him when he is dead.” “There were giants in those days”, is the wail of a morbid man who finds no greatness in the men of today and who pines for the mighty men of the past. We are all a little prone to idealize the past. Characters seem to loom larger through the mists of history, like objects seen in a fog. Absence and remoteness give play to the imagination.

“You remember,” says James Lane Allen in “The Choir Invisible”, “the woman who broke the alabaster box for the feet of our Saviour while he was living—that most beautiful of all the appreciations? And you know what we do—let our fellows carry their crosses to their calvaries, and, after each has suffered his agony and entered into his peace, we go out to him and break our alabaster boxes above his stiff, cold feet. I have always hoped that my religion might enable me to break my casket for the living who alone can need it—and who always do need it.”

036

It is not well to wait for posterity to clamor into deaf ears what should have been said by living voices. It is not well for our own sakes, for “there are few misfor-

tunes in life so blighting as the loss of the power of admiration." The man who can no longer generously and unaffectedly admire a noble person or deed has suffered a loss at the very heart of his life. No failure is more sad and tragic than failure in appreciation of the nobler minds by which we are surrounded.

THE GLORY OF OUR DENOMINATION.

This is especially true with respect to our own denomination. For if we do not glory in our great men we have little else to glory in. Baptists have no great "Church" to boast of. We have no strong ecclesiastical organization to point toward with pride. When Baptists speak the voice is not that of a great religious organization; the language is that of individuals. Our greatness is not in hierarchies, but in men. Our strength is in men. Our pride is in great and good men. It is because we have had and still have such men that we are great and strong today.

So I comply with the counsel of Ecclesiasticus to praise famous men who are the glory of their time. But while donning the garments of praise and putting roses on my tongue, I will not use the language of extravagance applied to a Jupiter Omnipotens or an impeccable angel, for I remember that Dr. Mullins has what Thoreau calls that "indispensable pledge of sanity," a sense of humor. A caution not to put the color in too deep comes from Charles Lamb's somewhat modified lines:

Be still, rash Muse, and don't abuse
Our modest Mullins' ears with news
Of his own virtues; he'll refuse
Praise sung so loudly.

I will sing softly. I will talk, but no further compromise, for talk I must.

In trying to nail an epithet or two upon the name of Mullins, a luminous phrase of the book of Job comes to

mind, "An interpreter, one among a thousand." The function of interpretation is one of the great human functions. Indeed interpretation was one of the great functions of the one Mediator between man and God, the man Christ Jesus. He was the interpreter of man and the interpreter of God. And the great, deep need of our time, is for those who follow in His train and are themselves good interpreters.

The interpreter has been described as the middle man, the explainer of terms, of situations, of ideas to those who do not understand. He is the medium of communication, revealing what could not otherwise be revealed, breaking down barriers, removing difficulties. Sometimes you see in advertisements this phrase: "Deal direct with the manufacturer and save the middle man's profits." That may be all right in business. But you cannot do without the middle man in other departments of life. We know the value of an interpreter in times of difficulty with his supreme gift of unfolding the greatest and deepest things of life.

It is not without significance that in Bunyan's immortal allegory he very early in Christian's progress takes him into the Interpreter's house. There Christian is greatly enriched by the explanations given him by the Interpreter. And I love to think of this Seminary as an Interpreter's House. I rejoice that it is not a Slough of Despond, but an Interpreter's House where those who are to be the creators and leaders of tomorrow sit at the feet of worthy interpreters.

THE GIFT OF EXPRESSION.

"An interpreter, one among a thousand", is Dr. Mullins because of his rare gift of expression. It is a singular misfortune that some of the profoundest theological teachers of our times have suffered from obscurity of expression. They might have multiplied their influence immeasurably had they been able to write English. They

“darken counsel by words without knowledge,” or at least without meaning—like the Congressman of whom Speaker Reed said, “That man never speaks without subtracting something from the sum of human knowledge; we know less when he ends than we did when he began.”

Dr. Mullins not only “thinks without confusion clearly” but is able to express in clear and living language the convictions which his thought has forced upon him. Moreover he has something of the insight and vision of a poet. He has an amazing power of coloring his speech with images luminous as a morning in May that throw a thousand rays of light upon his theme.

Imagination! What a gift it is! One of God’s greatest gifts to men. More wonderful than memory. It is only by very small people that imagination is held in small esteem. “Some of our intellectuals, particularly those who pride themselves upon being rationalists, are scornful of imagination which they regard as something antithetical to reason, a light and frivolous thing, indeed.” That by the way, as Mr. Frederick C. Spurr declares, is one reason why rationalism is so sterile, so hard, so repellant. The really great men of the world, however, hold imagination in high esteem.

We could not echo the words of Blake who is credited with the saying that “lack of imagination is the sin against the Holy Ghost.” But we can certainly say that the truest interpreters of life from the Hebrew prophets down to our own time have been men of imagination. In the matter of interpretation an ounce of picture is worth a ton of talk. For only by imagination can we touch reality. Only by imagination can we reach the soul of things.

AN INTERPRETER OF RELIGIOUS TRUTH.

An interpreter of religious truth, and one among a thousand is Dr. Mullins. That, I suppose, may be called his life major.

Twenty-five years is a small space in the chronology of Divine work. But what new knowledge has come to us in this quarter of a century! What enlargement in space and what extension of time! We have got a new universe on our hands. We have passed into a new world of knowledge. And what upsetting revolutions of thought have occurred since Dr. Mullins took his chair here—the most tremendous revolution in human thinking that has ever taken place in human history. Whether we like it or not we are sailing out on other seas than our fathers sailed and are driven about by other winds.

It is not simply a new content of thought that has come to us. The change is hard to define. We are breathing a different intellectual atmosphere than the nineteenth century breathed, and this atmosphere just penetrates everything. Atmosphere! That gives us a hint of it. A new spirit, a new emphasis, a new intonation, a new tendency, a new method. That is the word. It is the scientific spirit and the scientific method. That is what the last twenty-five years have brought to flower and to fruitage.

No doubt about it, we have come to one of those fateful periods in history which are big with destiny. And Dr. Mullins was within the bounds of fact when he entitled his last book, “Christianity at the Cross Roads.” We have come to a parting of the ways.

Now in such a time as this religious truth does not need a defender. She looks down with her great eyes in pity on all who would attempt the task. What she needs is an interpreter, and in Dr. Mullins she has found one among a thousand.

In the London Strand a while ago there was a series of pictures in which one element was omitted, and we were asked to guess what element was left out, and the change its presence would make. In one picture there appeared a man rushing forward with wild, outstretched hands, while men and women were scattering in every

direction to keep out of the way. He seemed like a lunatic escaped from an insane asylum attacking a terrified and fleeing company. The element left out was merely a pocket handkerchief tied over his eyes. With this added, the scene was transformed into a harmless game of blindman's-bluff. This is a vivid illustration of what is occurring today. We see events, dangers, truths with some essential left out, leaving them distorted and false.

The essential that is being left out by many radical thinkers, as Dr. Mullins makes plain, is the fact that the physical scientist and the spiritual interpreter are working in two separate and distinct fields. I confess there are few more pitiable spectacles than that of a pulpiteer abusing science. He reminds one of Don Quixote tilting at windmills. And yet it must be insisted upon that there is a domain which the purely physical scientist cannot enter. Recall the words of Lorenzo to Jessica in the Merchant of Venice:

“How sweet the moonlight sleeps upon this bank!
Here we will sit and let sweet sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica! look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins,
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

The scientist is dealing with “this muddy vesture of decay,” and it is not his to dogmatize about the music of the soul. With references to the Christian faith “scientists and philosophers—as such—are, so to speak, ‘second class passengers,’ and must be kept on their own side of the barrier. They are not authorities in the Christian faith.”

Now there are people who do not accept this distinction. They are inclined to think that science can do anything, even to the making of a new religion. Indeed with them science comes near to being the god of the new age. So we have a new religion abroad today—the religion of science, and we may as well face the fact that it is essentially a different religion from Christianity. We might define the religion of science as the religion of Jesus the worshipper, and Christianity as the religion which worships Jesus. Worshipper or worshipped! Pattern for our faith or object of our worship! This alternative is so radical that we may call these not two forms of Christianity but two religions. And I agree with Dr. Mullins that between the two there is an impassable chasm. “The Christian religion,” as Dr. Fairburn truly says in his “Philosophy of the Christian Religion,” “is not built upon faith in Jesus of Nazareth, but upon the belief that He was the Christ, the Son of the Living God.”

Dr. Mullins does not deny the validity of the scientific method, nor question the worth of the scientific spirit which has swept over the whole intellectual sky of mankind. Indeed in his latest book he adopts the inductive scientific method which builds its structures on facts, and he displays the essence of the true scientific spirit which insists that facts must be respected wherever found. And he exhibits the fact of Christ in the New Testament records, the fact of Christ in history, the fact of Christ in Christian experience as the supreme facts of all history.

As I understand him Dr. Mullins does not mean that Christology is unprogressive. Indeed all theology is progressive. Theology can never be a stationary science. What is theology? It is man's thought about God and His truth. God and His truth abide, but man's thought changes and ought to change. Our knowledge of God, like our knowledge of the material universe, ought to get clearer and fuller.

“For I doubt not through the ages,
One eternal purpose runs,
And the thoughts of men are widened
With the progress of the suns.”

There are those who glorify changelessness in theology. They reiterate that much misused phrase, “The faith once for all delivered to the saints.” Their attitude bears a close resemblance to that of the Roman Catholic Council which decreed in our own day that “the definitions of the Roman Pontiff are unchangeable.” We cannot standardize thought in theology, not where thought is real. Theology is not a static system. It is a river, not a pond. It moves. It grows. It was a true saying of John Robertson, the pastor of the Pilgrim Fathers, that “the Lord has yet more light to break from the word of God.”

“Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone,
Each age, each kindred, adds a verse to it;
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder’s surges burst on cliff of cloud,
Still at the prophet’s feet the nations sit.”

And this Seminary would be faithless to its mission if it did not bring forth from its treasury, for those who come here to sit at the prophets’ feet, things new as well as things old.

But these new things are what cause the trouble. Everything old is being questioned. “Life,” I think it was, some time ago, suggested the following as an appropriate coat of arms for the church: “Shield: Upper half, three interrogation points rampant! Lower half, two ecclesiastics dormant.” I don’t know about the dormant ecclesiastics, but there is no doubt about the interrogation points. They are rampant enough. And in

many a loyal soul there is confusion and bewilderment and torturing fear. They tremble for the ark of the Lord. They are desperately afraid that nothing has been left unchanged, and that science has undermined Christianity. And some are being swept helplessly down stream clinging to the floating wreckage of their faith.

Right here is where Dr. Mullins is rendering a service of untellable worth. Right here is where he becomes pre-eminently the man of the hour. Right here is where he is seen to be a man from God for such a period of theological transition and readjustment as this—"an interpreter, one among a thousand."

In his own lucid way he makes clear that the present situation is not a call to fear, but a call to faith, that while some things are being consumed in the furnace of modern thought the rocks are not burning and cannot burn. As for myself I get great comfort from the vision in the book of Revelation where the seer cries out, "I saw another angel flying in the midst of heaven having the everlasting gospel." There is change, there is movement—"an angel flying in the midst of heaven." And there is stability amid the change—"having the everlasting gospel."

A literary man said lately, "I wonder what the Christianity of two centuries hence will be like." Undoubtedly it will be very different from the Christianity of today. Men will have larger thoughts and deeper insight. But the foundations will remain. There are things unshaken and unshakeable. There are timeless truths. There are eternal verities. "Facts are stubborn things." There are great, historic facts which no amount of questioning, no advance of knowledge can possibly displace. There are some things fixed, like the north star—massive doctrines: incarnation, inspiration, atonement, resurrection of Christ. These are the very heart of Christianity. There is no Christianity without them. We can write "finis" after them. Of course we may attain a truer in-

terpretation of these great facts, but you can no more blot them out than the increase of astronomical science can blot out sun and stars. Astronomy changes, but the stars remain.

Dr. Mullins as an interpreter of essential Christianity has sought not the irreducible minimum but the irreducible maximum. I would not go so far as to say that all his interpretations will stand the test of time. But in showing how the old faith can live with the new knowledge I maintain that Dr. Mullins has rendered a unique service and has not only conserved the central certainties of the faith, but has conserved to the faith many thinking men and women who would otherwise be lost to it.

AN INTERPRETER OF LIFE.

An interpreter of life, as well as of religious truth, and one among a thousand, is Dr. Mullins. In other words he is a preacher as well as a teacher. This is a rare combination, for teaching and preaching are not precisely the same thing. The teacher, broadly speaking, is an interpreter of truth; the preacher an interpreter of life. Teaching appeals to the intellect, preaching to the will. To teach is to cause another to know; to preach is to cause another to act. The teacher builds up; the preacher stirs up. Of course the truest teaching must be inspirational, and the truest preaching must be educational. At the same time the distinction holds, and it is unusual indeed to find a man who, like Doctor Mullins, excels both in teaching and preaching, both in the interpretation of truth and the interpretation of life.

I can speak with some authority of Dr. Mullins as an imperial preacher for he occupied my pulpit for a month during the past summer. And he did the only unfraternal thing I have ever known him to do. Judging by the impression he made he evidently brought his best sermons with him.

I think we have all been impressed with a certain prophetic nobility in Dr. Mullins' preaching due to his interpretative insight into the life of his own age. "How is it that ye know not how to interpret this time?" This question of Jesus is peculiarly appropriate to our own time—a time unsurpassed if not unequalled in its potentiality. If a preacher does not know how to interpret such a time as this it "will sweep by and leave him like the seaweed on the beach when the tide has gone out." Lord Morley once said of a clever talker, "Yes, his talk is brilliant, but there is no direction in it." There is direction in Dr. Mullins' preaching. He understands his times and knows how to interpret life and duty in the light of what Peter calls "the present truth."

You will want me to comment in passing on the splendid workmanship of Dr. Mullins' sermons and his artistry of words. There is room for all gifts in the building of the great temple of redeemed humanity. Bezaleel was taught by the Spirit of God to execute works of artistic beauty, and Hiram's workmen had to hew logs in Lebanon. To most of us it is given to hew logs in Lebanon, and some of us have to hew theologues, that they may become pillars in the temple. Dr. Mullins has his share in that, but in his preaching his work is that of a Bezaleel. He thinks and speaks in pictures, as I have remarked before, but his pictures are not heavy with ornament, not loaded down with rhetorical decorations. His style is the plain Doric of the temple of Theseus rather than the ornate Gothic of the Rheims cathedral.

AN INTERPRETER OF THE BAPTIST POSITION.

An interpreter of Baptist principles and of the Baptist people, and one among a thousand, is Dr. Mullins. He has interpreted us to ourselves and to the world. Baptists need interpreters because we have no legal statement of faith, we are not bound together by a creedal chain.

We need interpreters because of our emphasis on individualism. We have many viewpoints and many vocabularies. Baptists, as somebody has said, are like snowflakes, and no two snowflakes are exactly alike in design. We need interpreters because we have no official interpreters, no ecclesiastical overlords. John Morley tells us that but for the Baptists in his army, Cromwell would have listened to the subtle voice that called him to be king. Baptists have always rebelled against the taskmaster. They will have no man, no institution, no organization to lord it over them, or speak for them with official authority. We need interpreters, not boasters. We have had enough of them, and I suppose we have all been more or less guilty.

"For frantic boast and idle word
Thy mercy on thy people, Lord."

Dr. Mullins doesn't beat the Baptist drum. At the same time it cannot be said that he runs us down.

We need to have our principles interpreted to the world, and especially in our own time. Today we are turning one of the great bends of history. I know how it is the habit of each generation to declare that they stand at the turning point of history. Indeed each new decade declares to all the centuries: "We are living, we are dwelling in a grand and awful time." Yet I do not believe I am mistaken. Today we stand at one of the climactic moments when the drama of life is plunging toward a crisis.

We have been saying that this is a Baptist age because we are living in a world of expanding democracy, and we have waxed eloquent about the crumbling of the pillars of autocracy. With a strong tendency in Europe toward a political dictatorship practically uncontrolled by any parliament; with Italy, Spain, Hungary and Russia each concentrating power in the main in the hands of one man, it can hardly be said that the world has yet been made safe for our democratic principle.

At the same time all is not dark. While we cannot say it is high noon for Baptists, it is certainly the dawn of a new Baptist opportunity. All periods of upheaval have provided a new opportunity for Baptists, and during such times their ideas have moved forward. Moreover the world is strangely fluid. During the great war it was rendered molten in the fires of trial. Recrystallization is now in process. If Baptists are to do their part in the coming reconstruction of the world now is the time for them to re-examine and restate their historic position.

This Dr. Mullins has done with firm-footed thinking and surpassing clarity. No richer interpretation of our Baptist position has been made in our day. It is an open secret that the Fraternal Address of Southern Baptists issued in Atlanta in 1919, and the Message of the Baptist World Alliance sent forth from Stockholm in 1923, were both almost entirely the production of his fertile mind.

These pronouncements have not only interpreted to people everywhere our Baptist message and mission, but have served as a mighty influence in unifying the Baptists of the world. They have given to us an acute and vivid consciousness of our spiritual kinship, and caused us to recognize that while our Baptist position is a spacious and roomy place giving play for the expression of many differences we have one spirit.

Indeed to such an extent is this true that when disunion was threatened in the last meeting of the Northern Baptist Convention over the question of a confession of faith, harmony was restored by the unanimous adoption of the Stockholm Message. It is not too much to say that as an interpreter of the unique position of the Baptists Dr. Mullins has made a priceless contribution to the life of the denomination throughout the world.

A LEADERSHIP OF POISE AND COURAGE.

It is chiefly due to his gifts of interpretation that Dr. Mullins has been elevated to such a height of leadership

among the Baptists of the world. Baptists will have no masters, but they must have leaders. At a crisis in our country's history when fighting men were handicapped by lack of adequate leadership, a powerful American writer kept calling out, "Abraham Lincoln, give us a man." The need for vital leadership is a perpetual human need. Until he comes men wait and watch for him as they wait and watch for the morning. They not only wait for him but they help to produce him, and to have bred such a leader as Dr. Mullins our people may well be proud.

I should like to mention here two qualities in Dr. Mullin's leadership that seem to me especially admirable. One is his poise. By poise I mean a certain composite quality that gives him balance. He has an instinct for reality—a synthetic mind. There is nothing tangential about him, nothing of the fatal nature of the "too much". He is neither radical nor reactionary. The greatest generators of radicalism in the world are the reactionaries. More than all other agencies combined they are responsible for radical tendencies. On the other hand radicalism does more to stiffen and perpetuate the reactionary attitude than all other influences combined. One extreme provokes the other. "Action and reaction are equal and opposite" is a law that holds as truly in the mental world as in the physical. I know that I cannot label or pigeon-hole my friend, but if I were called upon to place him I would call him a conservative-progressive. He is not swept away by the new simply because it is new, nor anchored to the old simply because it is old. He knows how to ride the crest of the multitudinous wave. His attitude of mind is mediating and constructive. It is such men who always have been and always will be the real leaders of progress.

The other quality in his leadership is courage, which Sir James M. Barrie has recently called "the lovely virtue." I think we have often noticed about our fellows that the profounder music of later life was latent in the

earliest and simplest notes. I have been reading a truly beautiful book by Mrs. Mullins entitled "Captain Pluck," and the "lad o'pairts," as the Scotchmen say, described therein, who stood his ground against dogs and bear, somehow strangely reminds me of Dr. Mullins. And that book itself reminds me of Browning's "One Word More," addressed to his wife.

Dr. Mullins is a long sea mile from being a professional controversialist. He does not, like the persecutor of old,

"Prove his doctrine orthodox
By apostolic blows and knocks."

At the same time he is not afraid of the dust and the heat of the arena. And being in a fight he bears it "that the opposed may beware of him." In a world threatened with conflagration he is not interested in fiddling over minor issues. But he has opinions on great matters, opinions that it takes courage to express in this modern world. And amid all the confused and confusing sounds of these uncertain days his voice has rung out like a trumpet and has put confidence into multitudes of inarticulate Baptists who trust a leader who has poise and courage.

BUILDING THE NEW SEMINARY.

Just now Dr. Mullins' leadership is being practically exercised in the enterprise of the new Seminary buildings, and upon this he is spending himself without stint. The new Seminary has become an imperative necessity. Like Israel at the Red Sea the Seminary is being driven to seek a larger life. As the freshman class grows from year to year the President may well lament in the language of the Third Psalm, "How are they increased that trouble me."

For many years he has cherished his vision of nobler and more adequate quarters for the education of our future religious leaders. Amid all the troublous times through which we have passed he has never lost sight of

the great adventure to which he and his colleagues are committed.

Turning points in the life of an individual or an institution are the exclamation points of time and destiny. On this Twenty-fifth Anniversary we have come to a turning point in the career of Dr. Mullins and of our most cherished institution, the Southern Baptist Theological Seminary. Suffer me a few exclamation points.

It was my privilege to have a part in the erection of a monument in this city to a beloved leader of our people. We can do better than that for Dr. Mullins. We can all have a hand in building for him a monument while he is yet among us, and at the same time in greatly serving the Kingdom of God. Let us put up these new Seminary buildings in all their spacious splendor that he may hear in their corridors the tramp of hundreds and thousands of young prophets coming to prepare for their work of enthroning Jesus Christ and His righteousness in the hearts of men. What Arnold Bennett truly has said of English schools—"Education is the very last thing in which we ought to economize"—should be accepted by all Americans, and especially by the Baptists of the South, as pertinent advice, and persistently followed.

God has brought our people forth into a larger place. And my faith is that our place in the future is destined to be a larger place than we have yet achieved. Baptists have before them a serious and glorious mission—not to impose a creed but to inspire a life—to liberate the spirit of mankind and wisely guide it in its search for truth. May God make us worthy of the trust committed to our hands. May we prove the divinity of our message by the increasing splendor of our achievements. Then when the day is done we shall have a royal diadem to cast at Jesus' feet. As jewels for that crown we shall gather all the names that have shone starlike and clear in the galaxy of Baptist history, and brilliantly among them will shine the name of Edgar Young Mullins—"An interpreter, one among a thousand."

THE SEMINARY AND TWENTY-FIVE YEARS OF FOREIGN MISSIONS.

By T. B. RAY, D.D.,
Associate Secretary Foreign Mission Board.

We lift our hearts in praise to God as we join in celebrating the Twenty-fifth Anniversary of the Presidency of Dr. Mullins. We thank God for him and for the large contribution the Southern Baptist Theological Seminary has made to the life of our denomination under his eventful administration.

While ordinarily it is not easy for a man who is devoting his life to one particular phase of the work of the denomination properly to evaluate the work done by someone giving himself to another phase, one does not experience such embarrassment when he is called upon to review the work done by the Theological Seminary, because the Theological Seminary holds such an essential and easily discernable connection with every department of the life of the denomination. It must in a very real way think in terms of the whole work of the denomination. It must train men for all divisions of the work. Out of it must come our editors, our preachers, our secretaries, our trained workers and our missionaries. While it may be compelled to think occasionally of its own material equipment and seek an endowment sufficiently large to meet its expenses, these are only incidental to its great mission of turning its trained products away from itself into the current and continuous needs of the denomination.

Therefore, how gratefully, quickly and adequately should the alumni and all the rest of us, provide for equipment and maintenance in order that the Seminary, freed from local care, may make its contribution to the denomination's life.

It is with pleasure that I, on behalf of the Foreign Mission Board, bear testimony that the Southern Baptist Theological Seminary has faithfully and inspiringly fulfilled its mission. During the last quarter of a century the Seminary and the Foreign Mission Board have made progress together. As the Seminary has grown, the Foreign Mission Board has grown.

The parallel between the progress of the Seminary and the Board has been striking. It would be of intense interest to sketch in detail this parallel, but time forbids. I am constrained, however, to point out that the Seminary came into existence at the time when the horrors of the great war between the States were falling across our Southland. During the war the Seminary closed its doors, and the Foreign Mission Board all but did the same. While operations in both were resumed at the close of the war, little could be accomplished by either, on account of the aftermath of that war. The Board did not appoint a new missionary between 1866 and 1870. The seventies were lean years for all our causes, but with the coming of the Seminary to Louisville in 1878, a new period of growth set in. It grew, and so did the work of the Foreign Mission Board. Two years after the Seminary moved to Louisville, the work in Mexico was opened. In two more years after that, in 1882, the mission in Brazil was started. In 1890 the Foreign Mission Board entered Japan. From the Civil War down to the end of the last century, which brings us to the beginning of the period to be considered in this address, the various interests of our Convention, including the Theological Seminary and the Foreign Mission Board, were consolidating their positions in preparation for the expansion we have witnessed in the last twenty-five years.

In considering the progress made in foreign missions during the last quarter of a century, we should take note of two things, namely, the condition of the world at that time and the lay out of our foreign mission work.

About the beginning of this twenty-five year period, the Chino-Japanese War had been fought. In 1900 the Boxer Uprising in China erupted in protest against Western civilization and religion. Following closely came the clash between Japan and Russia, in which the arms of Japan were victorious. These great events had the effect of swinging wider the doors of opportunity for Christian service in the teeming Orient. The protest which was made in the Boxer Uprising failed, and the faithful witness borne by the martyrs of that day demonstrated to the Orient that our religion had a vitality able to withstand any opposition and to uphold its adherents. An Eastern nation might overcome a Western one in war, but the combined power of the nations and the Evil One could not stand against the might of the Cross of Christ. The attempt of the East to close her doors in the face of the West had an effect opposite to that intended. They swung wide open to the approach of the missionary.

It should be remembered also that in the closing years of the last century gospel missionism lost its battle and our people in the Southland set themselves for more aggressive work abroad, a work based on confidence and co-operation. It is impracticable here to discuss in detail the underlying causes for these important events, and the implications that might be drawn from them, but we cite them because it is impossible for us to understand the period about which we are to think this morning, unless we take cognizance of these far-reaching events.

Bear in mind that in the beginning of the quarter century that is now to be reviewed, the gates of opportunity had been flung ajar at a time when the people of our Southland seemed to be girded for a great advance.

I. GROWTH IN FOREIGN MISSIONS IN TWENTY-FIVE YEARS.

In 1899 the Board reported 100 churches on the field. We have now three times that many which are self-sup-

porting. This year it reported 1,095, an elevenfold increase. Then there were 140 out-stations; now there are 3,017 out-stations, showing an increase of twenty-one fold. Twenty-five years ago fifty-seven percent of the churches owned their buildings; today seventy-four percent of our churches are in their buildings. Then there were 5,347 church members; today there are 111,872 members, an increase of twenty-one fold. The amount of money raised by the native churches in 1899 was \$7,110. Last year they raised \$444,568, which is sixty-two times as much as they gave twenty-five years ago. Then there were eighty-two missionaries; now there are 544, an increase of six and one-half times. This is the smallest percentage of increase in any one of the comparisons here shown. This fact ought to be impressive. Twenty-five years ago we had 128 native workers of all descriptions; today we have 2,494, an increase of nineteen times. Then we had twenty-seven ordained native ministers; today we have 582, a twenty-one fold increase. There was an increase of six and one-half times in the number of foreign missionaries, and twenty-one fold in the number of native ordained ministers. In 1899 there were 845 baptisms; last year there were 12,856, an increase of fourteen-fold. The houses of worship have increased from fifty-seven to 819, fourteen-fold. Then there were 2,446 Sunday School scholars; last year we had 76,504, being thirty times as many as we reported then. At that time we had forty-three schools, all of the primary grade; today we have 860, a twenty-fold increase. In these schools there were 1,165 students; last year our enrollment reached a grand total of 35,106, a thirty-fold increase. During 1899 the Board received \$109,269.06; last year its receipts amounted to a grand total of \$1,912,770.08, a figure over seventeen times as large as the former one.

Anyone following, even in a superficial way, the growth of our foreign mission work during the last twenty-five years, would meet at the outset the gigantic

and vital personage of Robert J. Willingham. He came to the Corresponding Secretaryship of the Board only six years before the opening of the period under consideration. For fifteen years of this time his consuming passion for foreign missions quickened the souls of Southern Baptists, and even to this good day his spirit influences the work in a thousand ways. He began his career as secretary in 1893, when the Board was oppressed by debt, and when the effects of gospel missionism were still beclouding the thinking of many of our people. Indeed the attention of the Board was first called to Dr. Willingham by the fair-minded consideration shown the Gospel Mission brethren by him at the meeting of the Southern Baptist Convention held in Nashville, Tenn., in 1892, at which time the Convention dealt with this question.

The new secretary threw himself with a holy zeal into the struggle with debt and indifference. By the opening of the period under review, he had struck his colossal stride. He was in his prime. He had won the confidence of his brethren and they had accepted his leadership in foreign missions. His wonderful physical strength and heart power were thrown upon the altar of service without reserve. His stirring appeals for foreign missions still echo in our ears. He, beyond doubt, did more than any other man, to lay upon the hearts of Southern Baptists the cause of foreign missions. He told the speaker more than once that two years passed before he had found his message. Ah! That message! How brightly it flamed in his soul! Who that ever heard it can forget it or the messenger?

He, himself, grew with the widening work. Toward the end of his course he often recounted his experience. He said that when he came to the Board he thought that any one who would give the salary of a Bible woman, \$30, or for a native preacher, \$100, was making a large gift. For these sums he often asked. His faith grew until he could ask for the salary of a foreign missionary,

\$600; and then he asked for thousands. One of his last messages called upon the people to give in four figures. His experience was typical of what was taking place everywhere under the inspiration of his heroic leadership. He bore the tugging strain of it down through fifteen years of the present century, and then lay exhausted at the doors of death many years prior to his naturally expected time of passing.

He died a casualty of our foreign mission expansion, which it appears can be bought only by the Board running ahead into debt, and then holding the gains until the people come up with support.

He knew that those debts were mile-stones of progress and not tombstones of failure. But he also knew that their existence discouraged many people.

Come to think of it now, what other state should a Foreign Mission Board be in, except in a state of debt or on the verge of it? If it should build up a great surplus, living as close as it does to the world's vast needs, it would be recreant to its trust. No, in spite of debt it must press on.

The thing that hurt Dr. Willingham most was not the debt, but the appalling depression he felt in the presence of the world's colossal, unmet needs. The very success of the work made him more sensible to the vastness of the work yet to be done. Expansion brought into hearing distance still louder calls. His heaviest burden was the same as that felt by every true foreign missionary, namely, the necessity of living in the presence of needs far greater than he was able to supply. Evermore he heard upon the mountains of the world's need the bleating of the sheep that were lost. He measured his life full length and lay spent in death, the Great Heart of Southern Baptist Foreign Missions.

The growth during Dr. Willingham's administration was not due to entry into a large number of new fields. Two missions were opened during his time, the Argentine

in 1903, and Interior China in 1905. The major portion of the expansion was in the fields already opened.

Of Dr. Willingham's successor in the Corresponding Secretaryship, Dr. J. F. Love, we shall not attempt here an evaluation, because he is still with us, playing his part in the amazing advance we are experiencing in our foreign mission work. It will be more appropriate that the personal story of his wise and self-sacrificing labors be written when the chapter can be made complete.

Referring again to the figures cited above: At the beginning of this twenty-five year period, not any of the nine hospitals had been organized. We had not a hospital building in all the world. None of the seventeen Theological Schools now conducted by the Board had then been founded. Dr. R. H. Graves in Canton, Dr. R. T. Bryan in Shanghai, and Dr. C. E. Smith in Africa were holding some occasional Bible study classes with evangelists already associated with them. No Theological school had been organized. Nor was there at that time in existence any of the five colleges, or any of the eight women's training schools. Only forty-three primary schools were reported that year, whereas this year we had almost that many kindergartens (thirty-one). There are 742 primary schools; fifty-seven academies of the middle and high school grades, and the seventeen Theological Seminaries referred to before. The Publishing Houses which are now exerting such a profound influence in behalf of our cause, were just beginning to come into existence. The China Baptist Publication Society was organized in February, 1889. The Brazilian Baptist Publishing house in January, 1901. Our last report shows seven such publishing houses in as many countries, and embryonic publishing developments emerging in all the other fields.

From this statement it is evident that one of the outstanding features of the development of our work abroad has been the growth of our institutions. This was a perfectly natural course of events. During the time previous

to this period, fields had been entered, pioneer preaching had been done, a nucleus of natives had been won, upon which a work could be established. The institutions came as an orderly consequence. A large work could not be carried forward without them. A more rapid and permanent achievement is accomplished with them. Institutions have not been, and are not now, developed in the belief that they are an end in themselves. They should be developed only as they will contribute, in the most effective manner, to the definite preaching of the Gospel for the salvation of the lost. The Board has recognized the grave importance of preserving the proper balance between the development of the institutions and the active field or evangelistic efforts.

The institutions have been useful in two ways: they have been active evangelizing and training agencies. The hospitals have broken down prejudice and sometimes opened doors where other methods have failed. The literature has won and indoctrinated its multitudes. The schools have been among the most useful means of reaching the lost, and on every field they have offered most fruitful opportunities for the direct presentation of the Gospel. A large percentage of the converts reported every year are among the students from our schools. In some fields the larger percentage of the converts are in the schools. We have gone a long distance from the time when our missionaries paid the students to come to school, as they did in the early days, to the present, when to our schools flock multitudes of children far in excess of the numbers we can receive. These are sent to us by Christian and heathen parents, who are not only willing to pay for the privilege, but likewise willing that we instill into them whatever Gospel we wish.

Notwithstanding the fruitfulness of the schools in yielding converts in our churches, the main object behind the enlarging school work done by our Board has been the necessity of training native preachers and other

workers for the promulgation of the Gospel. Recall that while the number of our foreign missionaries today is about seven times as great as it was twenty-five years ago, the number of our native workers of all classes is nineteen times as great, and more significant still is the fact that the number of native ordained pastors is twenty-one times greater now than it was then. Here is the cue to the understanding of our foreign mission growth, and to the purposes underlying the plans of our Board in fostering this development. The dominating idea in our educational work has always been to produce just as rapidly as possible a native ministry and constituency which can forward more effectively than can foreigners the preaching of the Gospel to the lost. There is no abatement in the need for foreign missionaries, and will not be for many a day, but the unquestionable fact abides that if ever the Gospel is to be preached to the natives in any land that work must be done by native men, and those men must be trained. This is so patently true that the Board has developed its institutions, and the returns in converts and growth of the denomination abroad, have demonstrated clearly the wisdom of the Board. Twenty-five years ago the average number of baptisms per missionary was ten, whereas the average this present year was twenty-three.

While we are pointing out the great growth of our institutions as being an outstanding characteristic of this period, lest the attitude of the Board be misunderstood, it should be remembered that this institutional side of our work has not been permitted to run ahead of other phases of it. The Board spent far more last year upon native workers, such as pastors, evangelists, Bible women, etc., than it did upon its schools. Furthermore, it must not be inferred that the school work is set over against evangelistic effort; or that a missionary engaged in school work is any less an evangelist. The truth is that some of the most zealous preachers and soul winners

we have ever had were school men. This quarter of a century has seen our institutions rise, and none the less, but by a great deal more in consequence of them, has witnessed the wide-spread, direct preaching of the Gospel in all our fields. So must it ever continue. We need many men for pioneer preaching; new fields must be opened; opportunities in and contiguous to the old fields, call for the preacher. In all departments we hear the call for more workers. We must remember that with all our growth we are in the pioneer period in many even of our old fields. But whatever the phase of work may be, it must be permeated through and through with the Gospel message.

With the growth of the work rose inevitably the problem of equipping it. Most local mission stations are started in rented halls, but in due time something better must be provided. A growing missionary force will need more houses, and they must not, especially in some countries, be forced to live in native houses, unless you wish those houses to be the first clods to fall on the missionary's grave. Furthermore, expanding institutions must have ground and buildings and equipment in order to fulfill their mission.

In such a state as this the Board found itself in 1912. Its work in all lands could endure no longer the compression under which it was suffering in quarters long ago outgrown. Until that time it had not been possible for the Board to provide for any very large building enterprises out of current receipts. It, therefore, became necessary for a special effort to be made to raise money for equipment. So, seizing upon the occasion of the celebration of the One Hundredth Anniversary of the sailing of Adoniram Judson, the first American Foreign Missionary, the Southern Baptist Convention under the inspiration of Dr. H. A. Porter, who made the motion calling for a memorial to Adoniram Judson, decided to launch a movement for the raising of the sum of

\$1,250,000 to be used for the equipment of our work abroad.

The Judson Centennial movement had gotten well under way when the World War broke out in 1914 and almost capsized it. Nevertheless, in spite of the difficulties encountered, the Board was able to make announcement to the Convention in 1916, that the entire amount had been subscribed. Included in the objects to be benefitted by the Judson Centennial were churches, residences for missionaries, school buildings, publication plants, hospitals, etc., a total of 156 objects. Practically every one of these buildings has been completed.

This equipment afforded timely relief. It gave us some worth while buildings, which enabled us not only to do better work, but gave our cause far higher rating in the communities in which we labor. All the institutions started upon new and larger careers. Some of them were given birth by the Judson Centennial. The effect upon our work abroad was epoch making. In the homeland it gave our people new terms in which to think of the work abroad, and in which to make provision for it. They began to think in terms of millions, and for the first time actually realized that they could plan in terms of millions. This new category for thinking and providing for our growing mission work has had a profound influence on the subsequent career of Southern Baptists.

Only three years after the close of the subscription to the Judson Centennial Fund, and before all of it had been paid in, was born in the fulness of time, that greatest of all undertakings by Southern Baptists, the 75-Million Campaign. A proper estimate of the effect of this Campaign upon foreign mission work must be made by someone in the future, as the Campaign has not closed. Already, however, we have seen marvelous things as the figures will eloquently show.

The growth in our foreign mission work from 1919-1924 shows an increase in the number of churches of 116

percent; in the number of church members on the foreign fields of 125 percent; number of church buildings 110 percent; number of mission schools 67 percent; number of students in these schools 123 percent; number of residences for missionaries 80 percent; number of foreign missionaries sent out 66 percent; number of native missionaries employed 397 percent; number of treatments given in hospitals 40 percent; number of hospital beds 139 percent.

In general it will be observed that our work has doubled all of its phases during the five years of this glorious campaign. Never can we forget the thrill of encouragement which shot through our entire missionary force; never shall we cease to be grateful for the ability to undertake long waiting enterprises which the Board up to this time had been unable to handle, and for the privilege of entering into two new fields in Asia and five new fields in Europe, where the vicissitudes of the World War made our entry especially opportune. Although the future of some of our foreign mission enterprises hangs trembling upon the final issue of this Campaign, and much of our growth will be stunted unless far more is given for foreign missions before the Campaign closes, yet notwithstanding this menace, and our anxiety, we entertain profound gratitude to God for the blessings of this great Campaign, which has, beyond all doubt, made a new denomination of us, both here in the homeland and in the foreign fields.

The Foreign Mission Board has raised a grand total of \$24,981,742.93 for the prosecution of its work. Of this vast sum \$11,534,897.45 has been received during the five years of the Campaign. Some of this money came from sources independent of the 75-Million Campaign, but the fact remains that about one-half of all the money the Board has handled, has been received during the last five years. It took thirty-five years from the date of its organization for the Board to raise its first million dol-

lars. It required twelve years for the raising of the second million. The third million was raised in eight years; the fourth in four years, the fifth in three years; the sixth in two years. This brought us down to 1910. There was a period from 1911 to 1916 in which it required two years each to raise a million dollars, not counting Judson Centennial receipts. The seventh, eight and ninth millions were raised during this war torn period. In 1917 more than three-quarters of a million dollars were received; in 1918 we almost reached the million dollar mark, and by the time the triumphant year of 1919 arrived we reached the high record in our receipts because in that one year, just prior to the launching of the 75-Million Campaign, the Board raised approximately \$1,400,000. Then followed the 75-Million Campaign period, covering a span of five years, during which Southern Baptists have contributed to their foreign mission work almost as much as they had contributed to it through the preceding seventy-five years.

It will help us to understand the growth of our cause abroad if we realize that in the great mission fields in which we have invested so much energy and prayer, there has grown a Baptist denomination of such strength that our cause would not perish even if we were to withdraw our aid. There are more members of our churches on our mission fields than there are in either Florida, Oklahoma, Arkansas or Louisiana. Our foreign churches are, of course, scattered through vaster populations. In all the older fields there have been organized Baptist District Associations, which function in the same way they do here at home. In some fields there are strong Conventions, which have many well organized denominational boards.

In the Shantung Association in North China they have a Home Mission Board that supports over forty missionaries, and an Orphanage Board which is conducting an excellent orphanage. South China has several boards, including Home Missions, Orphanage, Education and

Hospital Boards. The largest boys' school in any one of our fields is the Baptist Boys' Academy at Canton, China, which is self-supporting and managed by a Board appointed by the Two Kwongs Baptist Association.

The Brazilian Baptist Convention has its Home Mission Board, and its Foreign Mission Board, which supports work in Portugal. It has other boards also.

The Argentine Board is doing work in the neighboring Republic of Paraguay. The Mexican Baptist Convention conducts a work for the Indians in the southern part of that country.

In several of these countries are Church Building Loan Boards supported jointly by the natives and our Foreign Mission Board, which are fostering with gratifying success the movement to secure creditable church buildings.

The training of the young people and Sunday School teachers is receiving practical attention in many lands. The work of organizing the women is making splendid progress. In several fields the Woman's Missionary Societies have grown into such numbers and efficiency that National Conventions are being held by them.

More and more as the institutions we have founded turn out their finished products, and the process of training and indoctrinating goes on, the native Christians are assuming responsibility for the work. So it has come to pass that in most of our fields our cause has become so firmly entrenched it is impossible to sweep it away. If we give these churches the training and leadership they need, they will move forward in the next generation with greatly accelerated pace. In any event, whether with our co-operation or without, they will live and give light to the lost. Twenty-five years ago we could count upon no help from the churches abroad. Practically everything had to be done for them. To-day in all our planning we can count upon substantial co-operation from the denomination abroad. Our churches in foreign lands gave last

year four times more money than Southern Baptists raised for foreign missions twenty-five years ago. Such a showing as this amply justifies us in saying that in other periods our Board entered foreign fields, in this quarter century it firmly established the work. Will a corresponding progress be made in the next generation? It will if we learn the secret of not only giving ourselves but of co-operating with that ever increasing Baptist force in foreign lands.

II. THE PART THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY HAS PLAYED IN PRODUCING THESE RESULTS.

Thus stated in brief and inadequate outline has been the growth of our foreign mission cause during these twenty-five memorable years. There remains now to be considered, the part the Southern Baptist Theological Seminary has played in this great forward movement.

At once let us say that the greatest factor outside of the Foreign Mission Board in carrying our evangel to the lands afar, has been the Southern Baptist Theological Seminary. It has instilled into the pastors of our Southland a devotion for foreign missions which has inspired them to lead their people to support the world-wide cause. It has given more missionaries to the Foreign Mission Board than all other institutions combined. It is of no little significance that the man who has been President of the Southern Baptist Theological Seminary for a quarter of a century, was for a while a secretary of the Foreign Mission Board. His unfailing sympathy and discriminating understanding of our problems, augmented by the same attitude upon the part of every member of the beloved faculty, have maintained through all the years a most delightful co-operation between the Seminary and the Foreign Mission Board. These dearly beloved and deeply appreciated men have been the greatest recruiting agents our Board has ever had. It has been the privilege

of the speaker to come many times during the last seventeen years to this institution on various errands, often burdened with anxieties about the work, and he has never gone away without a fresh inspiration for his task. The fountains of missionary inspiration seem to be near this place. I believe the explanation of it is found in the fact that these men must from the nature of their work, study deeply the Word of God, which is the missionary message; and they must know well the way to the Throne of Grace which radiates divine power for our mission. So great is our sense of gratitude to Dr. Mullins and the faculty, that we find ourselves unable adequately to express our profound appreciation. Hail to them! May they go on with increasing grace for another quarter of a century in their blessed mission service.

Note a few outstanding features of the missionary methods, products and spirit of the Southern Baptist Theological Seminary.

In approaching the missionary life of this institution the first thing that attracts one's attention is Missionary Day, held the first of every month. I do not know of another institution in which the unique features of Missionary Day are duplicated. On that day when results of local activities are reported, when messages from afar are received and the best speakers on mission topics are drafted, the forces of missionary power are focused with telling effect upon all who attend. All over the world there are men and women who treasure the memories of these Missionary Days as the most uplifting they experienced while in attendance here. It brings every month a breath of soul-filling inspiration that revivifies and intensifies the mission spirit of this institution.

Perhaps a bit less spectacular but none the less far-reaching than Missionary Day, is the special Chair of Missions. We speak of it as a special chair because such it is, and also because every other professorship in this institution, as occasion offers, gives faithful witness to

the missionary cause. This Chair came into existence just twenty-five years ago in the same year in which Dr. Mullins took up his work as president, and is one of the first of its kind ever established in a Theological School. Its influences has been felt widely. It has given to the missionary teaching in the Southern Baptist Theological Seminary and to the men who have taken its courses, a solidity of foundation which will support a far greater missionary work in the future. It not only is giving vision to pastors at home, and disclosing to them the sources of missionary information; but it is doing a unique service for those who are to go abroad. The prospective missionaries are taught the history, principles and methods of missions; but they are also led skilfully through that disillusionment in reference to the actual work of the foreign missionary which must inevitably come. By teaching the realities instead of the sentimentalities of the missionary's life, this Chair braces him against the shock which he is certain to experience when he first takes up the hard grinds of his task surrounded by people speaking a strange language, encountering at every turn stolid indifference, appalling needs and mountains of difficulties. This service by the Chair of Missions is one of the best guaranties we have of a missionary body which will not falter when put to the test. Dr. W. O. Carver, the occupant of that Chair, through his wide knowledge, sanity and sympathy, is not only a teacher of surpassing excellence, but one of the most valuable counsellors to our missionary cause.

The Woman's Missionary Union Training School should also be mentioned. Even though technically it is separate, it is part and parcel of the Theological Seminary. The independence and dependence of these two schools may be described partially by likening the relationship to that of a man and his wife—there is no veiled hint intended by that figure to any unattached young student in the Seminary.

The placing of the Woman's Missionary Union Training School here in 1907 is another example of the good sense so often exhibited by our Southern Baptist women. They wanted a missionary training school. They knew that there was no place in the South where the young women would more certainly get missionary training, or to better advantage than in the Southern Baptist Theological Seminary, where already the experiment of training women for special service had been tried on a limited scale. The wisdom of their course has been shown by the record that already 111 young women have passed through the Training School and the Southern Baptist Theological Seminary out into the missionary force of our Board.

In estimating the missionary contribution of the Southern Baptist Theological Seminary we usually think of the missionaries who are sent out to the field. This gift is inestimable, and we will speak of it again, but we must call attention here to another product without which nothing could be done. I refer to the missionary pastors. This numerous body of men who have received their inspiration and training within these Seminary walls, is one of the most aggressive, effective and faithful forces for foreign missions to be found in all the world. Their task is not an easy one, and the results of their efforts are often discouraging, both to themselves as well as to others. They are the men who must deal with the ignorance, prejudice, selfishness and lack of vision sometimes found in local congregations and individuals. They must wage their battle, often single-handed and far removed from inspiring, direct contact with the work abroad. That they have produced the results which Southern Baptists have achieved in foreign missions in the last twenty-five years is a marvel, and can be explained only upon the hypothesis that the vision splendidly seen by them while in this Seminary carried them to victory in spite of the obstacles they had to overcome.

Another signal service rendered by the Seminary to our Board has been made by not offering of its products. These eliminations effected by the testing done in the Seminary have been much more numerous than an outsider might suppose. Here characteristics and fitness are studied and some through the quiet, brotherly suggestion from members of the faculty have been led to see that they should not attempt to enter the foreign field. Others who come into the life of the Seminary realize after a time from their own observation that they are better fitted for service in the homeland.

Everyone recognizes that the highest gift the Southern Baptist Theological Seminary has made to foreign missions is in those intrepid spirits who have gone forth to witness for our Saviour abroad—the foreign missionaries. In this crowning offering the Seminary has made the most notable record amongst all its splendid achievements.

In 1899, the Board had thirty-five male missionaries on the foreign field and forty-seven women. Of these thirty-five men, twenty-five had received training in the Southern Baptist Theological Seminary. Of the ten who had not entered the Seminary, four had been appointed prior to 1878, when the Seminary was moved to Louisville, and two were of foreign birth, and only four had gone from America without seminary training. That is to say, seventy-one per cent. of the male missionaries on the field at that time, had been trained in this Seminary.

Forty-five missionaries of our Board had been trained in the Southern Baptist Theological Seminary before Dr. Mullins came to the Presidency. In other words, the Seminary gave to us forty-five missionaries in the forty years of its existence before Dr. Mullins' time. Since then the Seminary has given us 131 missionaries, or three times as many in the last twenty-five years as it had given in the previous forty years. If we add to these the 111 graduates from the Woman's Missionary Training

School (many have been added literally) the number is five times as large.

It is interesting to note that thirty-four of the forty-five Seminary trained missionaries sent out before the coming of Dr. Mullins, have dropped out leaving only eleven of the original number on the field. Thus it appears that practically the entire body of Southern Baptist Theological Seminary trained men now on the fields received their training during the Presidency of Dr. Mullins. More significant still is the fact that graduates from the Southern Baptist Theological Seminary are at the head of all of our Theological schools abroad, where these schools have foreigners as presidents. In this way the Southern Baptist Theological Seminary is teaching Theology to as many students in foreign lands as it teaches within its walls here in Louisville. The Southern Baptist Theological alumni are teaching 395 Theological students in our Theological schools abroad.

Another agency for the indoctrination of our people abroad is the Publishing House. The Southern Baptist Theological Seminary through its graduates is indoctrinating people by the literature produced by these Publishing Houses, since graduates of the Southern Baptist Theological Seminary are the secretaries of all of them.

When we turn our attention to the schools we find the same fact to be true. If we include those who have gone out from the Woman's Missionary Union Training School, we discover at the head of practically all of our schools of higher training, for both boys and girls, and the missionary schools as well, graduates from this great institution. It could, therefore, be fairly said that the Southern Baptist Theological Seminary is teaching more students abroad than it is at home. Only the headquarters of the Southern Baptist Theological Seminary is located in Louisville. Its activities throb throughout our missionary world. This institution is sowing beside all waters. In varying but nevertheless remarkable degrees the

Southern Baptist Theological Seminary has been able to infuse its spirit into the hearts and activities of the missionaries it has sent to the lands afar. Wherever they are found they are of the self-same spirit and doing their utmost to live out in practical unselfish service the lessons of truth and devotion they learned in their well beloved Alma Mater.

It is about this spirit of the Southern Baptist Theological Seminary that we desire to speak in closing.

I remember once when I was in the Seminary advising with students with a view to their going out as missionaries, I spoke in Chapel on the call to surrender for foreign missions. The next morning without any suggestion on my part, Dr. Mullins spoke in Chapel on "What is the will of God, and how to find it for one's life." He augmented the appeal made the day before with characteristic clarity and earnestness. He might well have been that day a recruiting secretary of the Foreign Mission Board. His lucid discussion of that subject helped the young men to see the Divine Will, and his earnestness made us all realize that he wished us to follow unhesitatingly and fearlessly that will wherever it might take us. He showed no fear of the consequences; he had no apprehension that too many would volunteer for the foreign field; he was perfectly willing for the Lord to take the best and all to the foreign field, if God so desired.

I believe that in the attitude exhibited that day by Dr. Mullins is found the greatest contribution that the Southern Baptist Theological Seminary has made to foreign missions.

I have been visiting this institution for more than half the period through which Dr. Mullins has been President, in search of young men who would go out as missionaries. Not once have I discovered in Dr. Mullins and the faculty one atom of fear that we would get more than our portion of the graduates. When one comes, after correspondence, he finds everything arranged for him to accomplish

the most during his stay. If he drops in unexpectedly, the faculty will quickly make adjustments which will facilitate the end he has in view at that time.

In such an atmosphere the missionary spirit incubates and grows. There are no fuss and feathers about it. Every man is led to feel that he must face the big task of world-wide evangelization and try to discover the part in it which the Lord desires him to undertake. The faculty endeavors to thoroughly expose every student to the claims of the work abroad. Everyone must face the needs of the world fields; everyone should listen for the call of God in the blazing light of the world's great needs. Not everyone is going to be called to the foreign mission service, nor should he be, but everyone must face the possibility of it, and be fearlessly willing to take the consequences. Until a man has been aroused to that complete consecration which will send him anywhere in the world at the call of God, he cannot be certain that he is definitely designated to serve anywhere. The faculty seems to think that if a man faces the world's great needs with not only a willingness but also a purpose to be used wherever God wishes him, you can trust that man and the Lord to reach a satisfactory understanding about the particular part which he is to play.

Such a spirit in the Southern Baptist Theological Seminary gives life and leadership to the foreign mission cause.

A QUARTER OF A CENTURY OF WORLD HISTORY

BY REV. GEORGE W. TRUETT, D.D.

Mr. Chairman, President Mullins, and you my friends: Those of you who have attended these exercises these two days must be of one mind by this time, that the task assigned to me is a task of carrying coals to Newcastle. What shall the man do who cometh after the king? In this case what shall the man do who cometh after five kings? In the hurried life that I have been living in recent weeks, speaking every day, I turned aside now and then to conjure up some words for this hour and made a mental note of them immediately, and as these princely men have stood here they have trimmed these notes right and left, until they have all gone—glimmering with the things that are in the past.

We are of one mind, I doubt not, that this whole occasion is to the last degree significant and inspirational. The most gracious comments have been made about it upon the part of the people the whole great land over. Men whose names have been marked with distinction because of notable service, and men living in their obscure places doing their work just as faithfully as the first named, have vied with one another in expressing the most gracious words concerning this historic occasion.

When Stanley was passing down the aisle in Westminster Abbey to his marriage there at the altar he paused to lay a wreath of white roses on the tomb of his great predecessor, Livingstone. This occasion means that from all over this Southland and from sections far beyond we are pausing to lay our tribute—not on the tomb of our friend, as has been said again and again in these exercises—but upon his brow while he is with us as we trust in the very zenith of his remarkable power. And these words, intended as something of an expression of our feeling for him, are to be passed on, to be shared equally by the gentle wife, his chiefest human inspiration.

There are millions of Baptists who if they could would like to voice their gratitude for this occasion. In the church where now for nearly a generation I have been pastor from my early youth, last Sunday morning by formal vote they said, "Carry our most cordial congratulations and most affectionate greetings to President and Mrs. Mullins." And one does not at all wonder, when he sees that in the early morning time of his life this man in that church was won to the side and service of our Saviour and Lord, and the outstanding son who has gone out from the First Church of Dallas is President Mullins.

Just as I was leaving night before last on this journey President Scarborough called me on the telephone and said that he and his faculty wished me to assure President Mullins and his faculty and the whole student body that nowhere in all the world was there another group gladder, more joyful, on this occasion than that group gathered in that Southwestern Theological Seminary yonder in Fort Worth. If the Baptists of the world could give voice there are literally millions that would like to say on this occasion how grateful they are for it and for all that it signifies.

Gathered as we are to express our profound appreciation of President Mullins, the deeper meaning of it all is to voice our inexpressible appreciation as best we can to God who gives gifts to His people, and in His presence with uncovered head we may gladly acknowledge as one of His chiefest gifts to His people in modern times, the humble and noble President of this great institution.

In one of the dispatches that Wellington sent from the field of Waterloo was this pungent sentence: "The finger of providence is upon me." The Baptist people of this Southland would take up that same expression, and through the long years would aver by the uncounted thousands that the finger of providence was upon the coming of this great leader to this time and to this position. It isn't any wonder that Wellington went

on to say, on that memorable field at Waterloo, when they pressed him from every quarter to withdraw, to beat a retreat, when they reminded him that the forces of Napoleon were laying his men in the dust as the consuming fire destroys the dry grass of the plain, it isn't any wonder that with his conviction that the finger of providence was upon him, he sat like an iron man upon an iron horse and said to his men; "Hard pounding, Gentlemen, hard pounding this, but this is one time when we are going to see who can pound the longest." When one has the consciousness that the finger of God is upon him, that he has come to the kingdom by divine leading for a definite task, how unfearing he is and, as in this case, how powerful for the right!

As these events touch twenty-five years not only in the Southland but in America and throughout the world, for the occasion lends itself to references world-girdling, these several speakers have directed our attention to the constant and ever-enlarging influence emanating from this center, a world has seemed to gather about this occasion and we have felt the ground-swell of the nations. Verily the testimony of this institution and the lines of its power have gone to the ends of the earth.

There are various events that would come within the province of the theme assigned to me. Reference has been made to the Boer War. The year that President Mullins came to the Seminary, 1899, marked the beginning of the Boer War. Significant indeed that war, with issues that attracted and commanded the attention of the world. These need not be amplified at this hour. Suffice it to say that that war upon the part of the Boers in South Africa, led by Kruger, was so commanding and tremendous as to call forth 400,000 of the bravest troops from Britain before the Boers could be overwhelmed, and the expenditure of over one billion dollars of Britain's treasure. One delights to think that when that great war was at an end Britain showed a wisdom and a magnanimity

and a consideration that received the admiring attention of many people, and later on when the world war challenged the world the sons from South America came in great numbers and gladly to help the mother country.

Reference has been made to the Russo-Japanese War, five years after the Boer war and one of the greatest conflicts in modern times. Great armies grappled with each other. It was before the days of the flying machine and yet these armies did most deadly destruction the one to the other. Reference has been made again and again, perhaps by every speaker, to the incomparable war beginning in 1914, one of the most world shaking events in many ways that the world has ever known.

The story of that war will constitute one of the most challenging topics of discussion while the world shall last. Some thirty million men confronted each other in various battle lines in that incomparable conflict, and millions and millions were laid under sod and sea, and the whole world was darkened by it—the outstanding drama of death since the world began.

The one deep cause of the war undoubtedly was the national ambition of Germany. She had definitely resolved to prepare for winning her “place in the sun.” By building up a navy as well as an army capable of wresting power from the hands of the British, Kaiser Wilhelm was already bending all his energy to secure control of the world. In the race for naval supremacy England had to give up her rule of maintaining a navy capable of defeating any other two powers. The Kaiser began on every occasion to rattle the sword to secure what he wanted in diplomacy. Russia was so weakened by her defeat by Japan in 1905 that Germany felt free to threaten France in Morocco, and Austria felt free to annex Bosnia and Herzegovina in 1908. But for the British navy Germany would have had her way in the Agadir incident in 1911. Through King Edward and M.

Delcasse an understanding was brought about between the age-long rivals in 1904 and by 1907 the Entente between England, France and Russia was an accomplished fact. Each of these three countries was threatened by the ambition of the Kaiser and his war lords, but the plans of Germany had to wait on the completion of the Kiel canal, uniting the Baltic with the North Sea in a channel deep enough to allow the fleet to pass from one sea to the other, so that she could then bottle up the Russian fleet in the Baltic and threaten with her high seas fleet the coasts of England and under favorable circumstances defeat the British high seas fleet.

It is a significant fact that the Kaiser spoke in a different vein immediately on the completion of the Kiel canal in 1914. Now he could urge his ally, Franz Joseph of Austria, to stand firm in his unreasonable demands in Serbia. He could order Nicholas of Russia to cease mobilizing under penalty of declaring war. He could tell France what she was expected to do; and little Belgium could be insulted without fear. All things were now ready for war. They thought that most of the British colonies would be ready to leave the mother country. There was some scandal in France being aired in the French parliament, and it was thought that Russia could not get into real fighting within six weeks, by which time France would be overwhelmingly beaten. England had no army to speak of, and Russia could not arm and equip her millions. Germany surely expected soon to be master of the whole continent of Europe, and then she would bend her energies to beat England on the seas and wrest from her all her colonies. Thus it was that the Kaiser and his war lords voted for war and forced it on their neighbors. Soon the whole world was quivering with the pain of the matchless conflict. The whole story seems to this hour to be an impossible story. It lingers with us like some terrible nightmare; it is burned like fire on the world's heart.

An obsessed autocracy, like some powerful bandit holding up a peaceful and unsuspecting world, ruthlessly sought to trample into the dust the highest and holiest possessions of men's hearts and lives. The laws of the jungle were to be substituted for the law of human brotherhood, might above right, and a savage *kultur* in place of Christian culture; the Ten Commandments were to be abrogated and disposed of; and the Sermon on the Mount thrown into the discard—all this because a Junker militarist was intoxicated with a frenzy for world domination. The first German troops who went to Belgium displayed a banner with the legend, "William II, Conqueror of the World."

President Mullins was in profound sympathy with France and England from the outbreak, and he was persuaded that the United States must take the side of the Allies against the Central Powers. By voice and pen he supported President Wilson when he took action. President Wilson was late and long in taking such a position, until all his efforts at reason were utterly disregarded. Finally the die was cast and the United States entered the incomparable conflict. We will do well ourselves, and to teach our children to follow in our train, to go back again and again and read the clear statement made by our great President Wilson, August 27, 1917, as he there set out the aims of the Allies with regard to the World War. Let us note the President's statement again at this time:

"The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government, which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no

barrier, either of law or of money; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor; and now stands balked, but not defeated, the enemy of four-fifths of the world.” * * * *

“*This power is not the German people. It is the ruthless master of the German people.*”

Then the President added those destiny-determining words: “It is our business to see to it that the history of the rest of this world is no longer left to its handling”. All the world knows the end of the story of the war a little later, and November 11, 1918, will go down into the years as one of the extraordinary, epochal days in the history of mankind.

President Mullins sustained very vital relations to that great world conflict. For long months he was the religious director of activities here, in the large camp located in Louisville, giving half his time to the activities of that great camp with its men in such need of teaching and inspiration. One can easily visualize his remarkable work in that position. One can picture him as he gathers the leaders of that camp, of all kinds, of all departments, and himself interprets, as the men needed to have the interpretation, the significance of the great struggle into which we and all the world had been drawn. One can visualize him as he taught those groups of religious teachers from week to week, and they in turn took the truths he taught and passed them on all through that camp. One can visualize him as this interpreter, unfolding the teaching of Jesus concerning the vital, central things touching human conduct and character and destiny. As a friend and comrade bending there in prayer beside the cots of the boys wounded, when they had been brought home, and of the boys ill from the dread influenza, one can visualize this modest man in all these ways

and in all these relationships, bringing to bear his noblest serviceableness to help young men at the most critical time of their lives.

Following his activities with the camp, after the war had closed President Mullins made a tour of inspection and of interpretation and good will to the afflicted peoples of all Europe. It will be recalled that he and that great Commoner, Dr. J. B. Gambrell, were appointed Commissioners of the Southern Baptist Convention to make such a tour to the European people. I am in position to know at first hand, because of two or three journeys to Europe in these recent years, of the tremendous meaning of that mission to the peoples of Europe. Visits were made to all the peoples of Europe save the peoples of Russia and the border states, at that time closed to tourists; they went to some twenty other European countries. One can easily visualize the significance of that mission as these men carried the greetings of the millions of Baptists to little groups of Baptists in war-torn and blood-stained and discouraged Europe.

Nor is that all, their mission of interpretation and good will was also made to men prominent in civil and political life, and thus were they able both to give and to get most important information concerning conditions, needs and obligations with respect to the evangelization of Europe. On every side echoes were heard at the World Congress a year ago in Stockholm of the vast good done by these two interpreters. Our struggling, often discouraged, fellow Christians in Europe found out that they had millions of fellows in the United States and elsewhere whose hearts were as their hearts and who desired with a deep desire to help them bear their burdens. They found out that all around the globe there were groups of Christians bearing up those European groups on wings of prayer to God, that their faith might not fail and that their testimony for Christ might be crowned with ever-

enlarging good for mankind and glory for their Savior and Lord.

These two interpreters took prominent part in the World Missionary Conference of Baptists, in London, in 1920. There, for a week, little groups representing the various Baptist Foreign Mission Boards of the world, took counsel with one another how the Baptists of the world might at this critical time most effectively bring to bear their testimony and help, for the peoples of Europe, so needy and so ready for the message of the simple, vital gospel of our Lord Jesus Christ. This was one of the epoch-making conferences, undoubtedly, of our Baptist people. President Mullins, in the London Conference, gave such helpfulness to it, such wise interpretations and suggestions as will live on and on until time shall be no more. And there was born in that Conference the understanding, the deep conviction, that there is now a second Macedonian call for the Baptists of the world to hasten with Christ's gospel to Europe.

Our noble Missionary Leader, Dr. Love, has reminded us that one of the most telling passages in the New Testament which bears upon the missionary program, in its universal and ageless aspects, is that which is given in the sixteenth chapter of Acts. The call of Macedonia and the response of Paul to that call was the appeal and the response to Europe's needs and Europe's urgent and exceptional importance as a field for evangelistic effort. In that incident is a divine emphasis upon the importance of missionary foresight in the propagation of the gospel. Europe may not be ignored if the world is to be evangelized. Europe is crucial to the universalization of the Gospel of Christ and to the establishment of peace and righteousness throughout the earth. Our attention has been called also to the deeply significant fact that about the time Paul was crossing the Aegean and beginning his missionary conquests at Philippi, the soldiers of Claudius were landing in the neighborhood of the place where the

London Conference was held. Claudius was a sort of a forerunner of civilization and an unconscious instrument in the hands of Providence, making strait paths and opening up highways for the feet of those who were to bear the glad tidings of peace. Paul with his gospel, responding to the call of Macedonia, started in upon the Conquest of Europe and was marching toward the seats of empire and of civilization.

The London Conference realized that a second Macedonian call, more urgent far than the first, was now issuing from all Europe to all the Baptists on this earth. We were reminded that God in His infinite wisdom and sovereignty has chosen to bestow his gifts in a remarkable way upon the white race. If we were to win this world to the side of Christ then the white races must be part and parcel of that great conquest. With a new apprehension of such responsibility, the London Conference faced the European challenge, and went forth with new purposes, to grapple with it. Southern Baptists now have for a part of their Missionary Program, a population in Europe numbering far more than the entire population of the United States. Our Northern Baptists are likewise seeking to serve a vast population in Europe, and so are British Baptists, German, Swedish and other Baptist groups throughout the world.

I believe here at this critical time in the world's life, with autocracy terribly stricken by the recent war, our belief is that the Day of Days has come for our Baptist people of Europe, the Day of Days. Autocracy must pass, autocracy political and autocracy religious. Autocracy and democracy are utterly irreconcilable. Autocracy must pass, is passing; and with it will go sacramentarianism and sacerdotalism, the grave clothes of a moribund and decadent faith. The feeling of the London Conference, voiced by President Mullins as no other man voiced it, was that a Day of Days has come for Baptists

to mobilize our forces from all the world and bring their mightiest impact upon all of Europe.

Reference must be made to President Mullins in three great world gatherings of Baptist people, the Baptist World Conference in London in 1905, the Baptist World Conference in Philadelphia in 1911 and the Baptist World Congress in Stockholm one year ago.

At the Baptist World Conference in London in 1905 President Mullins made an address which would have given him an enviable immortality if he had never made another. His theme was "The Theological Trend," and at the close of his message he summarized it into several axioms. These axioms have been amplified into one of his greatest books. Throughout the British Isles and beyond, the messengers to that Congress said that they joined America in giving devoutest thanks to God for President Mullins, after hearing his address. It isn't surprising that many compared him to the Principal Fairbairn, one of the outstanding thinkers of our day.

Let us run over these axioms for just a moment. How clear they are, how full of possibilities!

The Theological Axiom: *The holy and loving God has a right to be sovereign.*

Now the implications of that are wonderful.

The Religious Axiom: *All souls are entitled to direct access to God.*

You see at once that this truth makes any sort of human mediator an absolute impertinence.

The Ecclesiastical Axiom: *All believers are entitled to equal privileges in the Church of God.*

This means democracy in church polity and it means death to autocracy sooner or later the world around.

The Moral Axiom: *To be responsible the soul must be free.*

This prohibits every form of religion by proxy.

The Social Axiom: *Love your neighbor as yourself.*

This axiom outlines the hope and potency of all social progress throughout the world.

The Religio-Civic Axiom: *A free church in a free state.*

This is in the interest both of state and church. This axiom is the sure guaranty against all religious persecution. Established churches must by the very logic of their nature persecute, and historically they have every one done so since they began.

Now there are those simple axioms amplified as I have said into a book. Do you doubt their ultimate triumph? Think for a moment of their marvellous significance. Ideas rule the world; an idea turned loose is mightier than cannon, mightier than arms and armor. Ideas rule the world; ideas have ruled the world. There was an idea behind every reformation and revolution the world has known. There is an idea right now behind the great upheaval in Russia. It was an idea that brought on the tremendous revolution occasioned by the World War. It was the philosopher with his idea and not the soldier with his spiked helmet who led Germany into war. Every great era in the world's history has built upon an idea. Ideas rule the world. It was an idea on the lips of Savonarola that stirred Italy to a mighty reformation. It was an idea on the lips of Martin Luther that shook the papacy and shook Germany and shook the world, and shakes it yet. It was an idea on the lips of John Calvin that enabled him to take the little republic of Geneva and convert that little republic into a school of morals for all of Europe. It was an idea proclaimed by Wesley that awoke Europe to the understanding of her mission. An idea enabled William the Silent to make little half-drowned Holland invincible against all the power of Spain. An idea enabled Cromwell to fling from the English throne a king who claimed that he had a divine

right to govern wrong. And thus and then was set up on the ruins of monarchy, a commonwealth that broke the power of the traditions of despotism on English soil. Do you doubt that as the years pass on these axioms stated by President Mullins will find favor everywhere?

The next place we see President Mullins was in the World Congress at Philadelphia. There he preached a sermon on the lordship of Christ over all men and affairs everywhere. That one sermon likewise would have given him an enviable immortality. At the World meeting in Philadelphia great was the desire among many that he should be the president. But there was another noble man present, older in years than was President Mullins, dear Dr. MacArthur, now in the Father's house, and President Mullins with beautiful modesty insisted that there should be but one nomination for that place and that such nomination should be dear Dr. MacArthur.

Last year, when the Baptist World Alliance met in Stockholm, the nomination of Dr. Mullins for its President came spontaneously from all lands. Sweden, that noble land, with some sixty or seventy thousand noble Baptists, had already earnestly put President Mullins forward as the nominee. They were ably seconded by Canada. Here and there papers and groups the world around said with almost universal acclaim that President Mullins should be chosen for this great place.

The gifted speaker who has just preceded me has reminded us of the place and power of President Mullins as an interpreter. In the Stockholm Conference it was he more than all others who wrote that message which the Alliance sent to all fellow Baptists and fellow Christians and people and countries the earth around. All of us will agree, I doubt not, that the supreme work of this man is that of an interpreter.

One would like to speak at some length concerning his work as an author, preacher and teacher. His books are going on and on. I found it thus in Europe while

there doing my best to help my fellows in that drama of suffering and sorrow and death during the war. I found leaders not only of his denomination but of all denominations poring over the books that have come from his pen. A casual glance even, at the titles of his books forecasts their immeasurably vital message.

But chief place, as has been so well stated, of this man is as an interpreter among us. He has been able to say the crucial word, the interpretative word, the certain word, the word that settled things, just at the right time. Take his address yonder at the Kansas City Convention, one of the timeliest words that he ever spoke. The whole land was nervous with the wide-spread agitation concerning the relation of science and religion. This man came in his introductory words as President of the Southern Convention and said these words to the thousands of that great mass of the Southern Convention:

“We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists; first, in making discoveries or alleged discoveries in physical nature a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of

science, and will probably continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced. Nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in conformity to established facts.

“We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God’s revelation of Himself through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He died as the vicarious atoning Saviour of the world and was buried. He arose again from the dead. The tomb was empty of its contents. In His risen body he appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

“We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm. But we do insist upon a positive

content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and super-naturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scripture."

Now at a time when the whole land was stirred with question marks and with nervousness more or less expressed, when this scholar came and read that as his statement of his views of the truths involved in the great controversy, the Convention by one vote said: "We gladly make it our own." The value of such an interpreter is beyond expression. The controversy between naturalism and supernaturalism is the supreme conflict in the world. He has cleared away ambiguities; he has dealt blows to an intellectual libertinism which has sought to play fast and loose with the oracles of God as has no other man, probably, in these recent years. Such a gift from God to his people is priceless in its preciousness.

He has called on all of us to put away our fears. He has reminded all of us that our holy religion rests on certain invincible facts. He has called us back to the supernatural birth of our Lord, and His supernatural life, and His supernatural death, and His certain supernatural resurrection from the grave, the grave being emptied of its contents. He has reminded us to put all fear away. Our faith in the Christian religion rests on facts. He has said to us what the plain missionary said to the sceptic who caviled with him about the virgin birth of our

Lord. The skeptic said, "Would you believe her if some good woman should tell you that her son had God for his Father and had no human father?" The missionary made the complete and sublime answer, "I would believe her if her son was Jesus."

Dr. Mullins has reminded us, as the immortal Spurgeon said, as he lay dying and a friend wanted a last word: "Mr. Spurgeon, do you understand that you are with us yet?" He faintly gave his nod. "Mr. Spurgeon, if you should put your gospel in one sentence what would it be?" And a smile played over his face and slowly he said these four words: "Jesus died for me."

And then he has reminded us as no other man in recent times that this Bible is a trustworthy record of the facts contained therein. The facts will stand. Despite the efforts of rationalism the old book will stand. Years ago in the Eastern ocean there was a great fleet and night was coming on. A ship was coming and pursuing them they thought. All night long they bombarded it with their guns and it did not answer at all. In the morning they looked, and lo, it was a mountain. President Mullins has said to us when we were timorous and weary with worries and the controversy of these recent years: "Fear not, the mists will clear away, the night will pass, the morning will dawn and you will see a mountain, and the mountain will be unscathed; even the divinely authoritative Book of God." He has called us back to an interpretation and appreciation of this holy book as has no other man in recent years.

If the limits of this hour allowed I should like to speak out of my heart, not of the twenty-five years gone, but about the twenty-five years to come. What I have to say must be said within the limits of two or three minutes. Certainly all of us have songs in our hearts, grateful and hopeful concerning this Seminary. You will agree with me that the chiefest asset of the Baptists on

the face of the earth is the Southern Baptist Theological Seminary. Its lines have gone out as we know through the long years to the ends of the earth. Now it remains to see that the dreams of good President Mullins and his faithful corps of workers and the Board of Trustees are supplied by their great denomination with such assets as are necessary, and without further delay, for the erection on yonder hill of that group of buildings so much desired and so much needed for the work of this institution. How we rejoice at all the tokens of interest coming from various quarters even now in behalf of this. The recent gift made by one of Louisville's noblest families has been a gift inspirational to the brotherhood from the blue waters of the Chesapeake to the silvery sands of the Rio Grande. Our hope and prayer is that many other gifts will come speedily.

You will recall that Judson and a friend were one day passing along beside a great institution, a mighty training camp for people to be servants of humanity. Judson said, "I wish I had a million dollars," and his friend said, "I know what you would do; you would put that million dollars into foreign missions." "Oh no," said Judson, "I would do nothing of the sort: I would put that million dollars in a training institution like this, for a training camp like this is the seed corn with which the nations are to be sown." The work for Baptists is to put that Seminary on an enduring foundation and to do it, please God, right soon.

I take one moment to offer my most cordial congratulations to these fellow students. It is a great privilege to be linked with a great institution, to be linked with a great school family. I urge you, students, to make the most of these privileges and opportunities that are here provided for you. I adjure you, be inspired by this President and his entire group of teachers. President Mullins and all these men associated with him might

well have the tribute paid to them that was paid by Lloyd George to the immortal John Clifford, "His conscience doesn't have a crack in it."

Follow faithfully the counsels of these noble teachers of the truth. Mark well the words of that old general of Troy as he told the inquiring young men the secret of victory: "The secret of any victory is in getting a good ready." Now, while you may, get a good ready for the spacious and incomparable days and tasks that await you tomorrow. If ever there was an hour when every one of us should live at the highest and the best, for the betterment of mankind and for the glory of Christ, that hour is now. God lead us on!

A QUARTER OF A CENTURY IN THE SOUTHERN BAPTIST CONVENTION.

BY B. D. GRAY, D.D., CORRESPONDING SECRETARY, HOME MISSION BOARD, ATLANTA, GA.

Our period includes nearly one-third of the Convention's history and in achievements and results surpasses the fifty preceding years. It is the greatest twenty-five years in the world's history. Events of world significance have crowded fast upon each other. These twenty-five years in truth stand for more than any previous century of time. Consider a few of the notable events of the period:

1899 the Boer War that stirred South Africa and England was fought. The first Hague Conference was held.

1902 the X-ray was discovered. The first wireless message crossed the Atlantic.

1903 the Wright brothers made their first sustained flight, remaining in the air for two hours.

1904-1905 the Russo-Japanese War was fought.

1906 the North Pole was discovered by Robert E. Peary and the South Pole by Roald Amundsen.

1912 the Balkan Wars broke out.

1914 the greatest engineering feat of all time, the completion and opening of the Panama Canal, occurred, and in the same year the World War started.

1918 the World War closed with the armistice November 11, at eleven A. M.

1919 the first aeroplane crossed the Atlantic; the Eighteenth Amendment to the Constitution was ratified.

1920 the first meeting of the League of Nations was held; the Nineteenth Amendment to the Constitution was ratified.

1924 is signalized by our army aviators in their globe-encircling flight, to be completed to-morrow. Brave

Magellans of the skies! They have added new lustre to their country's fame and made a new record in the conquest of the air. Arctic rigor and torrid terrors, dangers from land and sea, none of these moved them. They now swing low to receive the plaudits of men, and now soar to heights unpierced by the eagle's eye and to solitudes unbroken by his defiant scream. Welcome home, brave admirals of the air!

These are some of the outstanding events of the period under consideration. The Spanish-American War had been fought the year previous. The battleship Oregon had made her 10,000 mile trip from San Francisco to Santiago, Cuba, rounding Cape Horn, to take the lead in destroying the Spanish fleet then bottled up in Santiago Harbor. Every continent of the globe was affected directly or indirectly by the four wars just mentioned. A new geography was created. In the Spanish-American War Spain lost her overseas dominions and her standing among the nations. Cuba got her freedom and the United States spread her possessions a hemisphere apart, from Potro Rico to the Philippines, and began her march to the first place among the nations of the world.

THE GROWTH OF THE SOUTH DURING THIS QUARTER OF A CENTURY.

The South at the beginning of this period had barely come from under the effects of the dreadful War between the States and, if possible, the more dreadful period of Reconstruction. During the last twenty-five years she has grown by leaps and bounds. Time will not permit an exhaustive treatment of any phase of it. Consider briefly one phase of its growth, the material side, which will give some idea of the significance of the period:

In 1900 the wealth of the South was \$17,919,000,000; now it is \$71,375,000,000, within \$17,000,000,000 of the total wealth of the United States in 1900. The population of

the South increased from 27,445,000 in 1900 to 37,686,000 in 1923. Capital invested in manufacturing in the South was \$1,196,000,000 in 1900; to-day it is over \$6,883,000,000. Southern manufactured products in 1900 amounted to \$1,564,000,000; now the South's manufactured goods total \$6,800,000,000. The South's national bank resources, a reliable index of its wealth, were \$705,827,000 in 1900, while in 1923 they had jumped to \$4,539,000,000, almost equal to the total national bank resources of the country in 1900. Since 1880 the South's national bank resources have increased 2,240 per cent. The deposits of all banks in the South today total \$6,515,000,000 against \$681,400,000 in 1900, while the national bank deposits aggregate \$2,882,000,000, or more than the total national bank deposits of the country in 1900. And the South has about one-third of the country's population. Railroad mileage in the South in 1900 was 61,701 miles as compared with over 90,000 miles today. The South in 1904 spent \$12,636,000 on highways; today it spends over \$213,000,000 annually, almost equal to the highway expenditures of the entire country in 1910. In 1900 the South spent about \$35,000,000 for public education, but in 1922 the South spent almost \$316,000,000 for this purpose, about \$102,000,000 more than the United States spent on public schools in 1900. Southern farm products in 1900 brought \$1,492,000,000; in 1923 they brought \$6,127,000,000, or more than a billion and a half dollars in excess of the farm products of the United States in 1900. The mineral products of the South in 1900 were valued at \$129,857,000; in 1922 their value was \$1,489,000,000.

THE GROWING STRENGTH OF SOUTHERN CITIES.

The South's population is rural. We are a great country people. Prior to this period it could really lay claim to only three cities of any size—New Orleans, Baltimore and St. Louis. Let thirty-eight cities, chosen

almost at random, tell the story of increase. They had a total population in 1900 of 3,670,370; in 1920 of 5,504,316; an increase of 2,436,964, or a percentage increase of 79.4 per cent. The percentage increase in these towns ranges from 16.4 per cent. in Louisville to 5,085.2 in Tulsa, Oklahoma. The figures are not at hand for the last four years but the actual increase and the percentage of increase would doubtless be relatively greater than for the last two decades. We are growing cityward. Our problems are multiplying. Can and will we stand the test and meet the challenge of the city?

THE ORIGINAL PURPOSE OF THE CONVENTION.

The Convention was organized in 1845 for the purpose "of carrying into effect the benevolent intentions of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the Gospel." How simple, how comprehensive is this brief statement! It states our mission and provides for our methods. Its gradual expansion and execution have been marvelous. Its adaptation to all conditions of our work at home and abroad has been the subject of comment and commendation, of wonder and admiration. The fathers were wiser than they knew and answer to their prayer for divine guidance surely was given in this great pronouncement. Nearly eighty years have passed since it was framed and not one word of it has been changed.

THE WORK OF THE CONVENTION DONE THROUGH BOARDS AND COMMITTEES.

The Convention does its work chiefly through its Boards that give account of their stewardship in annual reports. These reports are referred to Committees, who consider them and report thereon with recommendations

to the Convention. Then the Convention has its say which is the final word. A study of the reports of these Boards and these Committees and the action of the Convention concerning them will reveal the southwide activities of Southern Baptists. Every phase of our work is presented in facts and figures and stirring stories of heroism and sacrifice, of depression and exaltation, of trial and triumph, and the progress of our Zion under the divine guidance is made luminous in these annals of our agencies.

What inspiration a careful study of these reports will produce! Think of them, teeming with facts and figures, the recital of triumphs, doors of opportunity flung wide open, urgent appeals for enlargement, considered prayerfully by capable committees and submitted to the Convention for consideration. Think, for instance, of the Home Mission Board's work being presented to the Convention through the following reports: Evangelism by E. Y. Mullins; Cities and Foreigners by W. J. Williamson; Finances of the Home Board by L. O. Dawson; Building Loan Fund by M. P. Hunt; Mountain Schools by John E. White; Mission Fields of the Board by A. J. Barton; Administration, Work and Outlook of the Home Mission Board by J. B. Gambrell, and enforced by speeches from J. B. Gambrell, W. E. Hatcher, B. H. Carroll and J. B. Hawthorne.

Every phase of our work brought under review, every high motive appealed to, successes recounted, with the hand of God beckoning on to greater things! To come under the spell and inspiration of this great body of missionary thought and life, O, it would bring a new epoch in one's life, a re-dedication to the Master's service, it would take tedium from our toil, weariness from our work, and sweeten every sacrifice its compelling power would move one to make.

SOUTHERN BAPTIST CONVENTION OF 1899.

Let us take our stand in the 1899 Convention, and out of consideration for this twenty-fifth anniversary occasion of the President of our Seminary, we will give that session more special attention. It met in Louisville as a guest of the Broadway Baptist Church but its sessions were held in the Warren Memorial Presbyterian Church hardby the Seminary. Jonathan Haralson opened the Convention; W. J. Northen was made President; J. P. Eagle, R. C. Buckner, F. H. Kerfoot and C. L. Cocke were elected Vice-Presidents; Lansing Burrows and O. F. Gregory, Secretaries; Geo. W. Norton, Treasurer; W. P. Harvey, Auditor.

The Convention had only three boards—the Home Mission Board, Foreign Mission Board and Sunday School Board. Their three secretaries—I. T. Tichenor, R. J. Willingham and J. M. Frost—have gone on to glory. There were 869 messengers present and a large list of notable visitors, among them being George E. Horr, Boston; Emory W. Hunt, Toledo; Geo. W. Lasher, Cincinnati; Ira M. Price and E. E. Chivars of Chicago. George W. Truett preached the Convention sermon.

Home Mission contributions were \$61,794.58; baptisms 6,552; total additions to churches 12,993. Gifts to Foreign Missions were \$109,267.43; baptisms 845. The total Baptist membership in the South at that time 1,586,709.

By way of contrast put the figures for the year 1924. Receipts direct from the States for Home Missions \$908,555; for Foreign Missions \$1,775,876.97; baptisms Home Mission Board 19,540; Foreign Mission Board 12,856. The Home Mission and Foreign Mission Boards presented their fifty-fourth annual reports at the Convention. The Sunday School Board presented its eighth annual report. The Woman's Missionary Union auxiliary to the Southern Baptist Convention presented its eleventh

annual report through the Mission Boards by Miss Annie W. Armstrong, Corresponding Secretary.

Besides the reports of the Boards there were two outstanding incidents of the Convention: A brief report of a committee appointed at the previous session to enquire into "the advisability of changing the present relations between the Convention and the Seminary." The subject had been warmly discussed the year previous. The committee, after long and earnest conference, reported they had no recommendations to make and asked to be discharged. The report was adopted. The subject came up, however, in after years, and changes were made, along with those of other agencies of the Convention, to put them clearly under the ownership and direction of the Convention.

The other item, the appointment of a committee to prepare for the celebration of the year 1900, was brought over from the preceding Convention. This committee was appointed with F. H. Kerfoot as Chairman. It reported at Hot Springs the year following. It was the most comprehensive program for educating and enlightening our people on all phases of our activities ever presented. It resulted in much good but its details were too manifold for practical application at that juncture and after two years it was formally discontinued and this task referred to our co-operative agencies.

The Sunday School Board's report for this year was brief, but recounted substantial progress in every line of its activities. The report of the Foreign Mission Board was full of encouragement in view of the marvelous blessings of God upon the labors of its missionaries. As Dr. Ray has spoken solely on Foreign Missions and the Seminary's relations thereto, it will be allowable for the rest of the 1899 session to be given to some phases of the Home Mission report.

It was Dr. Tichenor's last year as Corresponding

Secretary. On account of his feeble health his report was read by Dr. W. W. Landrum. The entire report bears the Tichenor flavor in its splendor of diction and massing of facts and powerful appeal. The trials of the year were set forth as follows: "The declaration of war with Spain, the shock given to business amounting almost to a financial panic, the excitement which followed the march of armies and the victories on land and sea; the dread fever overspreading more than half the area of this Convention; the low price of agricultural products; the long, hard winter; the floods and freezes and the icy hand of winter thrust into the heart of spring, have made the conventional year one of the most trying in our history."

Hear him about the work of the Negroes: "The Providence of God which has led the Negroes of this country through slavery up to Christianity, civilization and freedom, has a work for them in the future for which their preparation has not yet been completed. A hundred million of their kindred on the dark continent await their coming. In His own good time the voice of God will be heard bidding them go forward. They will return to the land of their fathers and fill Ethiopia's out-stretched hands with the blessings of salvation, and her multitudes of tongues with the joy of the Lord. It ought to be a matter of profound gratitude to God that He has made the Baptists of the South instructors to these people, who one day, will lift degraded Africa from her long night of barbarism into the light of gospel day."

Concerning Cuba, he said: "If we spread the gospel over this Island and fill it with the knowledge of the pure Word of Life, it will give us a vantage ground for a wide field of Christian activity. Cuba evangelized, will become the light bearer to the whole Spanish speaking people of this Western world and a continent inhabited by a kindred people will be open to her entrance with the truth of God."

About Frontier Missions, he said: "It was this Board that in the first years of its existence, guided by the Divine Hand, sent Witt and Creath and Fickett and Huckens and Tryon to join hands with Baylor and Burleson and Taliaferro and Morrell and Hill, already upon the field, to preempt for the Lord the imperial domain of Texas. There are men yet living who remember that day, and now behold, there are within her borders 5,000 churches and more than 300,000 baptized believers. With joy we exclaim: 'See what hath God wrought.' But our work is not done. There is much land yet to be possessed. We must aid in sending the messenger of peace Southward and Westward until we have reached everywhere the confines of our territory and left no uncultured fields behind."

He brings a worthy and glowing tribute to the Baptists and their history, in view of the proposed celebration of the year 1900, for the purpose of thanking God for His abundant blessings and making preparation for the enlargement of all our work: "Today the despised people number more than four millions of baptized believers, and are the most numerous body of Christians in America. A hundred years ago they had on this continent but one institution of learning that aspired to be a college. Today they have a hundred colleges and theological seminaries, with twenty-five thousand students, and more than fifty millions of dollars invested in denominational education. Then they had no missionary system, today they have in foreign lands 2,000 churches, 2,500 preachers who baptized last year more than 12,000 believers, and expend \$500,000 annually in the spread of the gospel in these dark lands. Then they had no organized Home Missions, now the Home Mission work equals that on the foreign field. Surely facts like these, when impressed on the minds of our people, will inspire their hearts with an enthusiasm that will call forth more earnest efforts that Christ may be glorified and the world may be saved."

A COMPARATIVE STATEMENT OF HOME MISSION GROWTH FOR
TWENTY-FIVE YEARS IN FIVE-YEAR CYCLES.

Years	Contributions	Baptisms
1899-1903	\$ 442,152.28	36,038
1904-1908	877,291.88	74,713
1909-1913	1,607,184.00	132,591
1914-1918	2,203,393.92	181,669
1919-1923	5,550,482.51	213,567
1924-	952,570.18	29,930
<hr/>		<hr/>
Total	\$11,453,074.77	668,508

From the above it will be seen that the receipts of the second cycle were about double those of the first, and those of the third about double those of the second. In the fourth cycle the ratio of increase drops, but in the fifth cycle the receipts are more than 25 per cent greater than those in the fourth. The receipts for 1924 were about \$70,000 more than twice as much as the receipts for the first five-year period. The ratio of increase in baptisms kept pace with that in receipts for the first five years but fell short in the last ten. There is ground for gratitude over this growth.

THE 75-MILLION CAMPAIGN.

The greatest forward movement of Southern Baptists was launched at the Convention in Atlanta, May, 1919. The growing work and needs of the Convention in all departments of its activities were calling for serious thought. Many of our people were burdened over the matter. A spirit of prayerful seriousness pervaded the Convention and this culminated in the proposal to launch a campaign for five years for seventy-five million dollars for our missionary, educational and benevolent work. The largeness of it caught the attention of our people—

indeed, of the whole country, and the superb manner in which the subscriptions were completed, with a surplus of nearly twenty millions, set our Southern Baptists forward in the eyes of the world as a great missionary force. Every phase of our work has gone forward in a great fashion. The very success of the program has created nearly as many needs as it has met, and the by-products in various directions have been as great as the direct results.

The close of the campaign is only three months off. It is impossible to forecast the final outcome but the prospects of realizing the full seventy-five millions are not altogether re-assuring. One of the most serious things in the campaign has been the failure in a right large degree to comply with the covenants entered into at the beginning of the campaign. Special interests have been favored to the detriment of others, in changing the ratios in the distribution of money to various objects, with the designation of funds to special interests and the diversion of funds, thus breaking the integrity of the program and greatly hampering its success, and this will stand much in our way in the inauguration of the 1925 Program.

SOME GENERAL OBSERVATIONS.

Notwithstanding these serious defects in our 75-Million Campaign the co-operation of our people has been noteworthy.

In all the long and varied history of the Convention one of its striking features has been unity of aim amid diversity of methods. At the organization of the Convention there were only two boards, the Home Mission Board and the Foreign Mission Board. In 1891 a third, the Sunday School Board, was organized. Some years thereafter came a clamor for economy and simplicity in organization and methods to prevent waste and over-

lapping. A single Board was proposed for all the activities of the Convention and for three years that was discussed and finally decided adversely in 1914. In a short time the pendulum swung in the opposite direction, and now we have two additional Boards, the Relief and Annuity Board and the Education Board, and three Commissions; Temperance and Social Service Commission, Hospital Commission and Inter-Board Commission. And then again, as if to retrace our steps, we have had a Commission for two years to consider and report on the Correlation of the Convention's activities. Many of our thoughtful people believe that we are giving too much time to matters of method and machinery. The test really is upon us. Have we sufficient wisdom and mutual consideration to make our Baptist Democracy function on a great scale, especially when it involves various organizations, such as we have, occupying the same territories and appealing to the same constituencies. The call is insistent for wisdom as to methods, the largest charity among our co-operating agencies and a great common purpose to move forward in the work of the future.

THE SEMINARY AND THE CONVENTION.

It is entirely befitting, this celebration of the twenty-fifth anniversary of Dr. Mullins' presidency of the Seminary. No single institution has shaped the thought and life of Southern Baptists so powerfully as has the Seminary. From the very first it has stood for consecrated scholarship. Its high purpose has been the marriage of religion and learning. Reverence for the Word of God, devout scholarship, a passion for the lost and a zeal for the spread of the Gospel throughout the world have been regnant in the Seminary's life. From it have issued forth streams of influence that have reached to the utmost ends of the earth. Its faculty has furnished books

of the highest order of thought, scholarship and inspiration.

Prof. Sampey's Hebrew scholarship is recognized everywhere and in New Testament exegesis there has arisen no greater than Prof. Robertson, whose profound scholarship is known in both hemispheres and whose books have been translated in numerous languages. His volumes constitute the last word in that department. Prof. Gardner, in the department of Sociology and Homiletics, has made a worthy contribution to the literature of his department. Prof. Carver has made the missionary world his debtor by his contributions to missionary literature. Dr. Dargan has given us an exhaustive and monumental piece of work in his "History of Preaching."

The fame of the faculty has been distinctly enhanced by the literary work of President Mullins. His "Axioms of Religion" caught the attention of religious leaders by its fresh and striking thought and luminous style. His other writings have sustained the reputation which this book began.

Suffer a word further about him in whose honor we are gathered for the celebration of his brilliant leadership of the greatest of Southern Baptist institutions for a quarter of a century. He thinks deeply and soundly and clearly and has the pen of a ready writer. His hand is the smallest thing about him but it needs only a pen to make it powerful. He has added lustre to every position he has held and his merits have won every honor he has received. His scholarship is everywhere recognized. His acute mind penetrates the difficult problems of theology and philosophy and his rare gift of lucid statement and apt illustration makes attractive these otherwise forbidding subjects. Through his teaching, his writing and his personality, his lines have gone out through all the earth. In practically every mission field of Southern Baptists and in hundreds of pastorates in the South his pupils rise up and call him blessed.

He bears the unique distinction of having held at the same time the two highest offices among Southern Baptists, the presidency of this great Seminary and of the Southern Baptist Convention, and the presidency of the Baptist World Alliance, the successor to James P. Boyce among Southern Baptists, and to Alexander McLaren, John Clifford and Robt. S. MacArthur, among the Baptists of the world.

May his bow abide in strength, his fragile frame be renewed in vigor, his life lengthened yet many years that he may continue in his great way to serve mankind and his Master.

EARLY PIONEERS OF BAPTIST PRINCIPLES.

PRESIDENT CLARENCE A. BARBOUR, D.D., S.T.D., LL.D.
ROCHESTER THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

It was a very gracious act upon the part of the trustees and faculty of the Southern Baptist Theological Seminary to invite me to be present at this significant anniversary in the life of the Seminary and of its president. On a former occasion it was my privilege to preach the anniversary sermon at the time of your Commencement exercises. I well remember that occasion, the warmth of your kindly greeting, and the beating of the storm without. The exercises of tonight are under kinder skies, but the warmth of the welcome is unchanged. It is my privilege to bring to President Mullins and to the school over which he presides the cordial and affectionate greetings of the trustees and faculty of the Rochester Theological Seminary. In so far as I would dare to assume to represent them, I would bring also the salutations of all of our Baptist theological schools in the territory of the Northern Baptist Convention. I know that I am warranted in so doing, for President Mullins has the confidence, the admiration, and the love of our entire constituency. You loaned him to us for three memorable years when he served as pastor of the First Baptist Church of Newton Centre, Massachusetts. Not only during those years, but through all the years, his contacts with us have been many, and he has no warmer friends than those who reside within the geographical inclusion of your sister Convention. Eminent scholar, wise statesman, distinguished author, beloved Christian gentleman, he is one whom we, with all the Baptists about the circle of the globe, delight to honor.

May his term of service in and through this great school be continued through many years to come.

I am speaking to you upon the theme, "Early Pioneers of Baptist Principles." I am guided in my choice of the theme not only by its applications to the occasion which we are celebrating, but also by the fact that it is a field which I have recently traversed anew.

Baptist principles may be traced through all the Christian centuries. They appeared in the rise of the Donatists in the fourth century, the Waldenses in the twelfth century, the Hussites in Bohemia who heralded the Reformation, in the sixteenth century. They were not lacking among the people of England from the time of Wiclif to that of the Commonwealth, and after. It has been said that Baptists are creatures of yesterday; that they began with Roger Williams, or not very long before his day. The distinguishing principles and practices of the Baptists have a far nobler and earlier origin. Our charter is from the New Testament. We claim a history which is ancient and honorable; that there always have been those through the Christian ages who have held the principles which we hold and which have now, in large part, been adopted by many of other ecclesiastical communions. The denunciation of adversaries, the testimony of indictments, trials, condemnations, decrees, edicts, martyrdoms, trace in lines of blood the truths of Baptist faith, and mark a history, not always of a church organization, but of the apostolic privileges of piety, poverty and persecution.

In speaking of early pioneers of Baptist principles, I will refer specifically to the giving of the Bible at first hand to the people, and to the liberty and the responsibility of the individual believer in the apprehension and the expression of truth. Our thought together will center in the personalities and the life record of two men, neither of whom were or are classed as Baptists, but both of whom were pioneers in the two fields which come at this time within our consideration.

In the little English village of Lutterworth, a small market town in the neighborhood of Leicester, may be seen a simple village church. In the church is a plain, inexpensive monument, bearing this inscription: "Sacred to the memory of John Wyclif, the earliest champion of ecclesiastical reformation in England. He was born A. D. 1324, presented to the rectory of Lutterworth A. D. 1375, where he died on the 31st of December, 1384." In the church is the very pulpit from which he preached. In the vestry is the old oak chair in which, according to the tradition of the place, he died.

It was a great life which closed in that little English village, the life of a man whose extraordinary abilities were acknowledged during his lifetime. Wiclif was not merely a theologian, but was widely acquainted with the science of his day. He was familiar with everything which had been discovered up to his time in mathematics, in chemistry, in natural history, besides in his own distinctive branches of scholarship. The high tone of his life was in full correspondence with his exalted conception of the moral character of Christianity. He was a man of massive and voluminous knowledge. He had all the learning and quickness of mind required for debate with them, as they knew to their cost. But it would be difficult to find a man more zealous in his ministry to the poor and ignorant. In this little village of Lutterworth, and in many another place, this great scholar preached, willingly, frequently, to those who have been called all through the ages—and the term is no term of reproach—the common people. He must be ranked among those who are entitled to the highest of all fame, that of being greatly in advance of their age. He contributed more than any other man to the Great Reformation in the Church of England, and its severance from the Church of Rome a century and a half later. Macaulay, the essayist, calls Wiclif "The first, and perhaps the greatest, of the reformers."

John Wiclif was born in 1324, in the parish of Wycliffe near Richmond, in Yorkshire. After receiving the rudiments of his education, either at home or at some school near by, he removed in 1340, at the age of sixteen, to Oxford. There were then ten thousand students in the University. Almost the first that we see of him we meet him as a man full grown, a graduate of Merton College. Of the six Oxford colleges of the time, Merton had acquired for itself a splendid and well deserved reputation, second to none in Christendom for the famous men there bred. Years after, when Oxford gave to him his degree of Doctor of Divinity, his name was added to the number of those of the renowned scholars who as students had preceded him in Merton. To those who had especially distinguished themselves there has been given some adjective, defining in a measure the special characteristic of their greatness. In Wiclif's case, so early had he made choice of the Bible as the great center of his studies, that he was called by his contemporaries "Doctor Evangelicus," as being especially learned in the Scriptures, marking his choice as linking himself indissolubly to the written Word as the manifestation of truth. In 1361, at the age of thirty-seven, he obtained two preferments—the living, or rectorship of Fylingham, in the diocese of Lincoln, and the mastership and wardenship of Balliol College. Four years later he was transferred to the wardenship of Canterbury Hall, an exceptionally desirable station, but on the death of Islep, archbishop of Canterbury, Islep's successor declared Wiclif's appointment null and void, and restored an unworthy priest who had been deposed. Against this decision Wiclif appealed to the pope. The case hung fire for four years, then the decision was made against Wiclif. There can be no doubt but that in the papal court Wiclif had already been marked as a dangerous man. It was said of Cassius, you remember, "He thinks too much. Such men

are dangerous." Wiclif not only thought too much to suit the church authorities, but he had the uncomfortable habit of speaking out what he thought.

Wiclif's position regarding two matters doubtless influenced the papal decision in his appeal. The first of these was, the matter of the mendicant friars, who in his day were consolidated into four orders. These orders were under vows of celibacy and poverty, but they were not to shut themselves up in monasteries, they were to roam abroad as itinerant preachers, living on alms which they were to beg from the people. They became past-masters of the art of religious mendicancy. The sale of pardons from Rome was one of their means of money-making. They were extremely distasteful to a large portion of the English clergy, who complained bitterly of the mischief which they were doing. Wiclif opposed them in no uncertain way.

Another burning question of the day was that of the relative rights of the pope and the king,—the papacy and the crown within the realm of England. It was the old controversy between the spiritual and the temporal power of the church, which not even yet has been decisively and finally settled. The Norman kings of England had generally been fairly independent in their dealings with the popes, but King John of England, among the other mischiefs of his reign, entangled the whole question by consenting to hold the crown as a direct feudal grant of the pope, and to pay an annual tribute of a thousand marks for it. This miserable bargain was repudiated at the time by the English barons, but the tribute continued occasionally to be paid in subsequent reigns. Urban V was the sixth of the seven popes, all of French birth, in whose hands the keys of St. Peter dangled so languidly during the period of the so-called Babylonish captivity, during which the popes, exiled from Rome and Italy, held their court at Avignon in France. When Pope Urban V

revived the papal claim of supremacy over England and demanded the arrearage of tribute due from the English crown, Parliament met, deliberated one day, and then decided unanimously that neither John nor any other king had a right to subject the realm of England to any foreign authority whatever; that any bargain of that sort was null and void from the first, and that if the pope were to go on with his claim all of the resources of the nation would be at the disposal of the crown in resisting it. At that time of course the church in England was Roman Catholic throughout. There grew up within the church a Romanist party and a Liberal, or Reforming party. The issue of the papal claims was one of the points of division, and Wiclif was from the very first one of the chiefs of the Liberal or Reforming party in the English church.

It is plain that at fifty years of age Wiclif had already broken loose at many points from the ordinary faith of the Roman Church, and that the fact that he had done so had become pretty generally known. The probability is that his friendship with the Duke of Lancaster, who was then unpopular for political reasons, was largely responsible for the movement among the clergy which resulted in his being summoned by the Houses of Convocation assembled in St. Paul's Cathedral, London, to answer to a charge of heresy. The council accomplished nothing. The meeting dissolved in excitement and confusion. But Wiclif was not long left in peace. Five papal bulls directed against him and his heresies reached England toward the close of the year 1377, three to the Archbishop of Canterbury, one to the king, one to the University of Oxford. He was summoned to appear before a synod of the clergy at Lambeth, in April, 1378. There he was furnished with a paper in which his alleged errors and heresies were enumerated, and to this paper he furnished written answers. The council condemned

his conclusions and forbade them to be taught any more either in the pulpit or in the schools. Had they dared, Wiclif would have met the same fate as did John Huss, but such were the influences behind him that his life was not seriously threatened. He returned, however, to Oxford a branded heretic.

This was in 1381. From this time the reformer lived almost entirely in his rectory at Lutterworth, employed in the performance of his duties as a parish priest and in that great work entitling him to the lasting gratitude of posterity,—the translation of the complete Scriptures into the English language. His activity was astonishing. Though he was in failing health, he labored with Herculean vigor. There had been partial translations of Scripture from the Latin into the English. The Gospel of John was translated into the Anglo-Saxon by the Venerable Bede in the eighth century. The great King Alfred at the time of his death was personally engaged in translating a portion of the Bible. There were two rough translations of the Gospels and of the Psalms. But John Wiclif was the first to translate the whole Latin Bible into English prose, and to put it, without note or comment, into the hands of his countrymen. What he said regarding the placing of the Bible in the hands of the people might be said by any man of today, so far ahead of his times he was: “The faith of the church is contained in the Scriptures. The more these are known, then, the better, and as assuredly as men should understand the faith that they profess, that faith should be taught in whatever language may be best known to them.”

As a mere translation, Wiclif's Bible is of only secondary value, for it is taken from the Latin, not from the original languages of Scripture. It is a translation of the Vulgate. The worth of Wiclif's version lies in its English. It fixed the language. It became a ground of literature. No other book could have been that, for the Book alone came to the people with supreme authority.

This man first opened the Bible to our English fathers. Our Christian institutions and literature of today are saturated with the imperishable results of his toil. As someone has nobly said, "It went wherever there should be English homes, to brighten and bless them; wherever there should be English toil, to sanctify it; wherever there should be English graves, to tell of the resurrection and the life. In one final word, Wiclif's translation of the Bible was, for the English-speaking race around the world, the second resurrection. The day of its completion was the Easter Day of the English language."

While we are speaking of this monumental work of Wiclif, we may well follow it by a reference to his successors in the field of Biblical translation.

One hundred and fifty years passed since John Wiclif had given to the English people the Bible in their own language. Wiclif's work was done a century before William Caxton had set up his rude printing press, and the printing press had created a new era in the realm of letters. It remained for William Tyndale to do his work in the giving of the Bible to the people, not only in the English language, but in printed form.

Tyndale was the contemporary of Luther, Zwingli and Erasmus. He was trained in Oxford and in Cambridge, a man of wide and deep learning. It is evident that his thinking was much influenced by the writings of Erasmus, with whose praise all Europe was then ringing and who was in high favor with those of most exalted rank in England. But Tyndale thought for himself. He was no parrot. We must not stop upon the story of his life, fascinating as would be the narration. Suffice it to say that there came a time when, in debate with a certain learned man, Tyndale said, "If God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than thou dost." His purpose became fixed to translate the New Testament into the English language

from the original Greek, not from the Latin Vulgate as Wiclif had done. He soon found that there was no room in London to translate the New Testament, and also that there was no safe place to do it in all England. So in 1524 he sailed to Hamburg, never again to set foot on his native land. The air was freer in Germany; the Reformation had made much progress there. In the following year we find him in Cologne, with the sheets of the New Testament in the printer's hands.

Against fierce opposition and with many trials, the book began to circulate in England. It had a hard struggle against the authority of the law, the condemnation of the church, the wickedness and bigotry of the times. In spite of all opposition, however, the book was smuggled into the realm and found its way to the people, and it was everywhere being talked about and read.

Tyndale himself did not see the day of the triumph of his work. He was treacherously arrested in Antwerp and was hurried to prison. For over a year and six months he was in confinement, "sitting cold and dark and solitary in the damp cells of Vilvorde during the long cheerless nights of winter, and earnestly pleading for the favor of a light and warm clothing, and, above all, of books to comfort him," like the great Apostle to the Gentiles in the Mamertine dungeon. On October sixth, 1538, the martyrdom was accomplished. He was strangled to death and his body was burned by the side of the castle. His work was done, and his service in the transmission of the English Bible, first to those of his own age and eventually to us of a later day, is beyond all computation.

In 1911 there was celebrated the three hundredth anniversary of the issue of the King James Version, or Authorized Version, of the Scriptures. King James I of England found that he could not prevent the incoming of the Bible, and hence he was shrewd enough to decide to

stamp that Bible with his own coat-of-arms. Fifty-four learned men were selected from High Churchmen and Puritans, as well as from those who represented a scholarship unattached to any ecclesiastical party. The king also sought to secure the co-operation of every biblical scholar of note in the kingdom, "such learned men as, having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures for the clearing of any obscurities either in the Hebrew or the Greek, or touching any difficulties of mistakings in the former English translations." The revisers were divided into six companies, each of which took its own portion as its field of labor. The Greek and Hebrew were carefully studied. Bibles in Spanish, Italian, French and German were examined for any aid which they might give. The best commentaries of European scholars were consulted, and the effort was made to express the text in clear, vigorous English. After four years of work, in 1611 the translation was published, and henceforth the Bible was available to the people as were other books.

On the twenty-eighth of December, 1384, in the midst of abundant labors, John Wiclif was stricken with paralysis, and three days later, on the thirty-first of December, 1384, at the age of sixty years, he died.

For various reasons, the authorities of the church had not been able to reach Wiclif with personal violence during lifetime, but they did not stop short of dishonoring his dead body. The council of Constance, thirty-one years after his death, cursed his memory as that of an obstinate heretic and ordered that his bones be taken out of the ground and thrown far off from any Christian burial. To Lutterworth, therefore, came the officers of the bishop of Lincoln, opened Wiclif's grave, took up what bones of his body were left after being thirty-one years buried, burned them to ashes and cast them into the little brook called Swift, which ran nearby. Says Thomas Fuller; "Thus

this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over."

Truth does not die. It may fall in the street, it may be trodden under foot of men, it may be put into the grave, but it does not die. It has its resurrection. The bones only are consumed; the grave clothes and the napkin only are left in the sepulcher. Truth liveth and abideth forever.

Wiclif lived for God and for the people. He taught the English people how to use the English tongue for the expression of truth, liberty and religion. He was the first to give to the people of England the Bible in the English language. The British and Foreign Bible Society, and every other agency which has gone forward in the world-wide distribution of the Scriptures,—all of these are really Wiclif's monuments, for his Bible, translated from the Vulgate, was the pioneer of English versions of the Word of God.

Now we turn to the other Baptist principle of which we speak at this time, namely, the liberty and responsibility of the individual believer in the apprehension and expression of truth.

JOHN HUSS.

If Luther and Calvin and Zwingli and John Knox and the Puritans had held to the separation of church and state, and to the right of religious freedom for all, Protestantism would not have been disgraced by the bloody persecutions which have resulted from the union of church and state. But the Anabaptists, our predecessors, who advocated religious freedom, were stigmatized as the enemies both of the church and of the State. In the time of the Reformation there was not a reformer of

any eminence who did not participate in the persecutions of Baptists. Luther, Melancthon, Zwingli, Calvin, Cranmer, Latimer, Ridley, and many more, are among those who had no sufficient apprehension of what has now come to be a recognized principle and practice. The Reformation brought with it some relics from Romanism, whence it came, and the advocates of soul liberty, who long before had been its solitary and persistent asserters, were anathematized on all sides and ground under the heavy heel of persecution. The Baptists were always hated by Romanists; but Luther also hated them, as did Calvin and Latimer and Knox, men who were themselves busy in laying the foundation of modern ecclesiastical edifices, and who wanted, as they said, "all intractable stuff carted away from their cellar walls." Baptists were always to them "intractable stuff." The arguments of those days were fines, confiscations, banishments, whips, thumb-screws, racks and the stake.

But there is a man who deserves special mention as the prophet of a new day. In the city of Constance in Baden, in Southern Germany, on July 6, 1415, John Huss was condemned to be burned at the stake for heresy. On the same day the sentence was executed and the ashes of Huss were thrown into the river Rhine. All over the world in 1915 the fifth centennial of his death was observed.

The age in which John Huss lived was a time of great beginnings. Germany was silent. It afterward found its voice in Martin Luther. John Wiclif had spoken in England, John Huss voiced the uneasiness and discontent in Bohemia concerning the papal power, rent as it was with internal dissension, and trembling as if before approaching death.

The Protestant Reformation did not begin with Martin Luther. It is difficult to determine how far the opinions of Luther were original and how far they were

derived from reformers before the Reformation. That Luther was in some degree debtor to those who preceded him cannot be denied, but we can never know the precise amount of the obligation. The great work of preparation, the stirring up of men's minds, had begun before Luther. In April of this year, in the companionship of Dr. T. R. Glover, Orator of the University of Cambridge and Fellow of St. John's College, I visited the rooms in Queen's College occupied by the great Erasmus when for two years a student of that college. A little later, in the early days of May, in Cardiff, Wales, I listened to the address of Dr. Glover as president of the Baptist Union of Great Britain and Ireland. In that address he said of Erasmus: "The revival of Greek studies had meant at once re-examination of the Latin Bible, which had been from the first a poor piece of Latin, and even after Jerome's revision was still far from perfect. Many a phrase, perhaps not incorrect at the time when it was turned, had acquired meanings which jarred hopelessly with the sense of the Greek. The most striking instance of this was the phrase rendering the Greek μετανοεῖν. The Latin might mean *repent*, or it might mean *do penance*; and in fact, it did, in common acceptance, mean *do penance*. That was the version insisted upon by the Catholic doctors; and it supported the whole system of sacrament and merit on which the church rested. Withdraw that central idea and the structure would fall. What did the Greek mean? The ecclesiastics thundered against Greek; it did not matter what the Greek meant; a good churchman stands for the teaching of the Church, whatever secular scholars think the Greek means. Erasmus, however, maintained that the Greek did not mean what the Church required; it meant *think again* or *come to yourselves*. If Luther was not a humanist of the same rank as Erasmus, he was still well enough trained in Greek, and sensible enough, to see the importance of sound scholarship; and his genius for

religion quickly showed him the importance of the correction. And the result? For centuries Europe had been *doing penance* and the Church was a scandal; with Luther the Church *thought again*, came nearer the mind of Jesus, and lived again."

Can you imagine the effect of Dr. Glover's words upon the vast assemblage gathered in Cardiff, as I myself heard them from his own lips? "For centuries Europe had been *doing penance*, and the Church was a scandal. With Luther, the Church *thought again*, came nearer the mind of Jesus, and lived again."

Everyone borrows, as it were inhales, a large part of his opinions. But he must be well versed in the genealogy and chronology of his own ideas who can tell exactly which are his own and which are perhaps unconsciously derived or largely influenced by those of others. John Huss was a disciple of John Wiclif, but the transmission of thought from one mind to another is always so uncertain that we never can confidently assert of a great man how far he was an effect and where he began to be an independent cause. Of Luther it has been said: "When in the course of human events the world became ripe for Luther, certain vagrant atoms, it seems, of Wiclif and Huss and Savonarola, if any eyes had been keen enough to see them, might have been seen wending their way to Eisleben, to the low-roofed house of Hans and Gretha, the parents of Luther, to become the constituents of a new-born babe."

Huss took the degree of Bachelor of Arts in 1393, Bachelor of Divinity in 1394, Master of Arts in 1396. In 1400 he was appointed preacher at the University chapel of Bethlehem. Like Chrysostom, like Wiclif, like every other preacher of the gospel worthy of his calling, the preaching of John Huss knew no respect of persons. He had plain, straightforward counsel for the poor; he had straightforward, plain counsel for the rich, and the plain-

ness of his discourses soon gave offense to two men of prominence in the congregation, who straightway posted off to the archbishop to get satisfaction. This satisfaction they did not receive. The archbishop dismissed the fuming gentlemen with the remark that Huss had only done his duty. Before long, however, the young priest began to denounce the lives of some of his own order, whose conduct was a consistent illustration of the Scriptural maxim, that a man cannot serve God and mammon. The purity of the man's own life defied attack on that score; even his enemies have been forced to admit this. The offended clergy appealed to the king to silence the unwelcome statements of the preacher, but the king replied that they must be content to take what they were so ready to give.

The young preacher was of exceedingly independent mind, and the seeds of truth were not long in finding congenial soil. In 1384 John Wiclif died. His teachings had taken firm root in England; it was not long before they made their way to the Continent and penetrated into Bohemia. Huss became familiar with the writings of Wiclif. At first his mental attitude toward them was one of repugnance, since he had heard of their author only as a rampant heretic. But upon the reading of them, the truth therein contained took deeper and deeper hold upon him, until he found himself brought into a closeness of intellectual and spiritual communion with the great English reformer which at first he would have considered impossible.

It was just now that Pope Boniface IX sent a corps of traveling ecclesiastics into Bohemia to dispose of an invoice of indulgences, with the proceeds of which he hoped to enrich his somewhat needy coffers. They came at an unfortunate time. Wenceslas, the king, just then had a serious grievance against the pope, as did Sigismund, the brother of Wenceslas. There is no need to go

into the ground of the grievance, but the result of it was that they ordered these traveling representatives of the pope out of the country. Huss had advanced far enough by that time to take the opportunity to condemn, as did Luther in later years, the scandalous traffic in indulgences. In this he seems to have had the sympathy of the Bohemian clergy. Not long after, he was made rector of the University. Little by little the change went on in his own views, until he was accused of being a disciple of Wiclif. The probability is that he never was as advanced as was Wiclif. On several points he never reached the radical positions of the great Englishman. He never regarded himself as in revolt from the Church of Rome, though like Wiclif and Luther he insisted, with great emphasis, on the Scriptures as the infallible guide to truth. And he maintained a doctrine which was far in advance of his age, the doctrine of the liberty of conscience, the freedom of thought.

Never has the church of Rome, in its inquisitorial madness, been so blinded with fury and passion as then. Weakened by internal feuds, with two popes struggling and hurling anathemas at each other, with the priesthood at its lowest point, not only of ignorance but of carnality, it seemed in peril of utter extinction. Its own boldest and ablest men were among its most outspoken accusers, and no words stronger or more cutting were spoken by Huss than by others. In the city of Constance itself, during the sittings of the council which condemned Huss to death, sermons were preached bitterly reproachful of the corruption of the Church than the words of Huss himself. Surely it was a strange and shocking condition.

Two lines of rival pontiffs continued to anathematize each other and each other's adherents until 1409, more than thirty years. Then the council of Pisa was called. That council presented an imposing array of ecclesiastics and ambassadors from different parts of Europe. It held

twenty-four sessions. At the fifteenth session both the popes were solemnly deposed as backsliders, heretics and perjurers, and at a subsequent meeting a new pope was elected, who took the title of Alexander V. The schism was not over; the Oecumenical seamstress had only made the rent worse, for neither of the claimants of the papal throne was willing to submit to the decision of the council, so that the sum total of the result of its labor was, that there were now three popes instead of two. In 1410 the Roman Pope, Alexander V, died and was succeeded by Cardinal Cossa, under the name of Pope John XXIII. He was more than suspected of having caused the death of his predecessor.

It seems that Huss was inclined to follow with approval the conclusions of the council of Pisa, and this brought upon him the wrath of the archbishop of Prague, who at first maintained his allegiance to the Roman pope. Subsequently, however, he too accepted the conclusions of the council of Pisa.

The pulpit of Huss still rang with the denunciations of the corruption of the time, and at last he drew himself a papal bull, not directly naming him, but leveled at him. By this papal bull it was forbidden to teach doctrines of Wiclif in any place whatsoever, and the archbishop was ordered to proceed against heretics and to suppress the books of Wiclif. Two hundred volumes of Wiclif's works were burned in the court-yard of the archbishop's palace, to the great offense of many members of the University and of some owners of the books who stood high in the State. It even led to serious disorders in the streets of Prague. Huss stigmatized the proceedings of the archbishop as being against God, against right and against reason. It is useless to follow the details, but the outcome was, that Huss was excommunicated, and the city of Prague, as sympathizing with him and supporting him, was laid un-

der an interdict, which was to continue as long as Huss remained in the city.

Have you any conception of what an interdict meant? It shut up all the churches, it suspended the rites of baptism and burial. It fell like a thunder-bolt upon a superstitious populace. The persecution of John Huss had begun in earnest. The conduct of Huss in this juncture is worthy of all praise. He had been unjustly traduced, his rights violated, his pulpit closed against him, but he could not bear that his city should be injured. He was satisfied that the good of the city required his departure, and solemnly appealing to Christ, his Master and his Judge, from the excommunication which had been launched against him, he withdrew to the village of his birth and placed himself under the protection of its feudal lord.

Twenty-two years before, he had left this boyhood home, with hardly a friend in the world, save his mother, but without a foe. He came back now, bruised with the battle of life, a man whom the most powerful influences in the world were moving sea and land to destroy. Then he was at peace with all men and with himself; now he had been cut off like a leper from the church of his choice. He had been led on to reject abuse after abuse, until he had become the declared advocate of what was claimed to be a new system, which he claimed to be a return to the primitive purity of the true faith. He did not complain. We find him preaching from village to village, busy in the dissemination of his views, without a hint of compromise or a sign of surrender.

Constance, in 1414. Sigismund was now Emperor of Germany, and he determined upon a supreme effort for the restoration of peace in the church. Pope John XXIII, a man monstrously unfit to occupy any ecclesiastical position, consented to the convocation of a council. The city of Constance was selected as the place of meeting, and November 1, 1414, as the date of its opening. John Huss

was summoned to appear before the council to answer to the charge of heresy. He was confined to his bed by sickness when the summons reached him, but he accepted with joy the opportunity of defending himself. His friends let him go with heavy hearts. His parting with them reminds us of the parting between Paul and the elders of the Ephesian church. He might have said, as did Paul, "None of these things move me, neither count I my life as dear unto myself." And his friends, like those of olden time, might well have fallen upon his neck and kissed him, sorrowing most of all with the dread conviction that they should see his face no more. He had received a safe-conduct from Sigismund the emperor, in which all the subjects of the emperor were enjoined to allow John Huss "to pass, stop, sojourn and return, without hindrance," a document which, in view of the outcome, has condemned its author to eternal infamy. The journey occupied twenty-three days, and Huss was everywhere received with acclaim.

For nearly a month after his arrival he was unmolested. On the twenty-sixth day after his arrival he was summoned to appear before the pope and cardinals. His enemies were active, bitter and powerful. The cardinals, with of course the consent of the pope, yielded to the importunity of his accusers and delivered him to the custody of a guard of soldiers. It was a bare-faced violation of the emperor's safe-conduct. Sigismund was tremendously enraged, and sent orders to have Huss liberated on the instant. The orders were never executed, and a little later the imprisonment of Huss was made more severe by his removal to a damp and noisome vault in the prison of the Dominican monastery.

Bohemia was flaming with indignation at his imprisonment. Letters were dispatched by the nobles of Bohemia to the emperor remonstrating against his breach of faith. But the emperor, hemmed in by the ever

strengthening lines of the representatives of the Church, conveniently imbibed the suggestion that he had no right to grant the safe-conduct without the consent of the council, and that the council could absolve him from his promise. It was a rare bit of reasoning, first, that the promise was unwarranted; second, that therefore he had a right to break it, and third, that the council could give him permission to break it. This triple cord was too strong, and the doom of Huss was practically sealed. When the emperor had reached this conclusion, then, and not till then, the pope's officers gave up the custody of Huss. He was committed to the care of the civil authorities, transferred to a castle on the banks of the Rhine, chained with iron on his feet, and at night fixed to his bed by another chain which was riveted to the wall.

The council now gave its attention to another matter. Pope John XXIII was put on trial. We need not go into the minutiae of the investigation concerning this pope; suffice it to say, that the most heinous crimes were proved against him, among which were his attempt to poison his predecessor, his being a gambler, a liar, a murderer, an adulterer, and one guilty of unnatural offences. He was deposed and obliged to fly from the city.

After Pope John had been disposed of by the council, the works of Wiclif were taken up. At one of the sessions of the council, after the conclusion as to Wiclif's writings had been reached, the passage from the Gospels, beginning "Beware of false prophets," was read by way of preparation for the day's work. Forty-five articles taken from Wiclif's writings were then read and condemned. All of his books, good, bad and indifferent, in general and in particular, were placed under the ban. The order went forth that the bones of Wiclif should be dug up and cast away from Christian burial. This was done.

Now the way was open for John Huss. The dreary winter and spring had passed away, the heat of summer

had smitten him, and still he languished in his dungeon. We have the record of such utterances as these from his lips: "O why am I not led forth to the funeral pile, rather than thus prevented from being heard?" At last his time came. They would like to have condemned him without a hearing, but the emperor did assume manhood enough to insist upon an open audience for the accused. Huss himself knew that there was but one possible outcome. In a letter written about this time he says, "All was decided by the council previously to my being thrown into prison." He was surrounded by a network too strong to be broken through. He was regarded as a disciple of Wiclif, and the sentence passed upon Wiclif foreshadowed inevitably the condemnation of Huss. On the fifth of June, 1415, he was brought before the council. Months of severe imprisonment, months of racking pain, had sadly emaciated him, but the marks of suffering were lost upon his inquisitors. The reading of articles against him began. As soon as he attempted to reply he was interrupted by such an uproar that he could not be heard. Luther has described it in his rough and vivid way: "They all, in the council," says he, "began to rage like wild boars; the bristles of their backs stood on end; they wrinkled their brows and whetted their tongues." The assembly broke up in confusion. After two days they met again, the emperor being present to preserve some semblance of order. When Huss declared that he would willingly have his soul where Wiclif's was, he was greeted with a roar of laughter. He was charged with holding Wiclif's errors. This he denied, not regarding as errors those doctrines of Wiclif's which he did hold. The emperor endeavored to induce him to submit unreservedly to the authority of the council. He replied that he was perfectly ready to retract if anything better than his own doctrine could be shown to him. A third audience was given to him, and another attempt was made to induce him to re-

tract, and to swear never to teach what the council stamped as his errors. He replied that he could not confess an error until it was proved to be such. The emperor, provoked by his refusal, declared that if he did not recant he ought to be burned to death. He was sent back to prison, so exhausted with illness and fatigue that he could scarcely stand. His condemnation was delayed a little, but it was virtually decreed. On the sixth of July, just completing his forty-sixth year, he was condemned. A general session of the council was held in the principal church, a cardinal presided, the emperor in full state was present. There was an immense concourse of spectators. Huss was kept outside until the celebration of mass was over, in order that the service might not be profaned by the presence of a heretic. Then he was brought in, a sermon was preached from the text, "That the body of sin might be destroyed," and the reading of articles against him was begun. Once or twice he spoke, once referring to the public violation of the protection and faith of the emperor, as he spoke looking Sigismund full in the face, bringing a blush to the face of the false and weak ruler. The remembrance of that blush lasted a century, for when the emperor Charles V. was urged in later days to violate the safe-conduct of Luther, he replied, "No, I would not like to blush like Sigismund." The presiding bishop said to the emperor concerning the proposed execution of Huss: "It will be a just act, and it is the duty of Your Imperial Majesty, most invincible Emperor, to execute this stiff-necked heretic, since he is in our hands, and thus shall Your Majesty attain an immortal name with old and young, so long as the world shall stand, for performing a deed so glorious and so pleasing to God." Sigismund has attained an immortal name, so have Judas Iscariot and Benedict Arnold.

At length sentence was pronounced. The ceremony of degradation began. Huss was dressed in the full

canonicals of the church, and the cup of the sacrament was placed in his hand. They exhorted him to recant. He refused. The cup was taken from his hand, the vestments drawn off one by one, with a curse upon him as each was removed. They then placed on his head a paper cap bearing the word "Arch-heretic." He was delivered over to the secular power and led out to his death. As he passed the palace of the bishop he saw the burning of his own books. On his way to the place of execution he walked with firm and steady step. "He goes as if on his way to a banquet," says bishop Silvius. As he goes, he speaks: "I will extol thee, O Lord, for thou has lifted me up, and has not made my foes to rejoice over me." They are the words of the Thirtieth Psalm. No trembling of the lips, no whitening of the cheek. He was bound to the stake; fagots and heaps of straw were piled about him. Again he was urged to recant; again he refused. "I have taught no error," he said, "the truths I have taught I will seal with my blood". The pile was lighted, the wind caught the flames and wrapped them about him. From the midst of the flames come the words of the Te Deum: "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory." The smoke blinds him, the flame circles above his head, still the voice goes on: "Thou that takest away the sins of the world, have mercy upon me." The head falls upon the breast, and presently all that remains is a heap of ashes. They are scraped together and thrown into the river Rhine. The frightful tragedy is finished, the council has gotten rid of John Huss. Ah, it is only a beginning of troubles. Never in the mottled history of the hierarchy has there been an act of greater folly, from every point of view, than that dastardly act by which John Huss was put to death. Surely it was a dastardly act—in that pleasant and sunny meadow, in the light of that glorious sun that shines alike on the just and on the

unjust, by the side of these trees and flowers and flowing streams which tell of the gifts of God, to burn to death a man who was willing to suffer death rather than renounce his long and dearly cherished faith. The council had declared: "Any person who has promised security to heretics shall not be obliged to keep his promise, by whatever he may be engaged." It is in consequence of that principle, that "no faith must be kept with heretics," that John Huss was publicly burned on the scaffold on the sixth of July, 1415, in the city of Constance, though he had a safe passport from the emperor. It was a useless as well as a monstrous act. They could call him before the council, they could give and then violate a safe-conduct, they could throw him into a loathsome dungeon, they could fasten him while he slept, with a padlock to the wall, they could tear off his priestly garments, they could deliver his soul to the devil, his body to the executioner and his ashes to the Rhine, but they could not stop the faith which he held from taking root and bringing forth an abundant harvest. When the news of his martyrdom was brought home to Bohemia, there was silence for a moment in the stricken kingdom, then there was heard a shout far and wide, over mountain and valley, and an army arose to avenge its leader's doom.

It is an incalculable service which John Huss rendered. He was a pioneer in the struggle for soul liberty. God addresses men personally. He lifts up and clothes with solemn dignity the individual. Each soul stands in direct relation with its Maker, and is personally responsible to Him. No human being can come between a soul and its God. No one may dare with impunity to enter the sanctuary which belongs to God alone. Hence the doctrine of soul liberty, the inalienable right of private judgment, the right of every person to examine for himself the Word of God, the authoritative rule of faith and practice; to form his own opinion as to the requirements it lays upon

him, to act and to speak upon his own convictions of duty, without fear or constraint.

The doctrine and practice of soul liberty have been slow in establishing themselves. Not yet are they universally recognized. John Huss has had many a successor in his contention. The final victory was not won when his soul went home to God through the flames of martyrdom. Roger Williams sought a home in the new America in furtherance of the cause of religious liberty, soul freedom, liberty of conscience, liberty of worship, liberty of inquiry and speech. For this he was driven out and compelled to flee into the wilderness among the Indians. By Williams and spirits kindred to his, Rhode Island was founded. These men were twice refugees. They fled from persecutions in England and they were driven into the wilderness in this land, because they dared to believe and to say that the soul of man and the acts and speech of man ought to be free.

It was a great fight which Huss began, which Luther, Latimer, Knox, Cranmer, Roger Williams and many another, took up. We do not realize what our inheritance has cost. By the vast majority of people in these United States the principle is no more questioned than the movement of the earth about the sun, or the force of gravitation. It is difficult to believe that this principle was ever the subject of bitter controversy and its adherents cruelly persecuted, sometimes even unto death. In apostolic days, in Jerusalem, the Roman chief captain, hearing the apostle Paul claim Roman citizenship, said to him, "With a great sum obtained I this citizenship." And Paul said, "But I am a Roman born." We are of those who could use both expressions. The soul liberty which we enjoy today is our birthright, we were born free; but by those who have preceded us, with great cost was obtained the freedom which they have bequeathed to us.

As heirs of the ages, in grateful memory of the achievements of those who have fought the battles the issue of which has meant so much to us, we lay the wreath of tribute tonight upon the brow of those who, like their Master, have not pleased themselves, but who as pioneers of principles which we of this later day hold dear as life itself, have done their work and have entered into their reward.

FOREIGN BOARD PRIZE.

The date for submitting manuscript in the contest announced by the Foreign Mission Board, announced in October, 1924, issue has been extended to January, 1926.

BOOK REVIEWS.

I. APOLOGETIC AND CONSTRUCTIVE.

Christianity at the Cross Roads. By E. Y. Mullins, D.D. LL.D.
George H. Doran Co., New York. 1924.

Rev. Dr. E. Y. Mullins' "Christianity at the Cross Roads" is in many respects the crown and completion of a lofty scholastic pyramid. Balanced scholarship, judicial acumen, philosophic insight, logical acuteness mingled with perfect good temper and without a single trace of controversial exacerbation, characterize all his work as an author and make this a truly remarkable and noteworthy contribution to the best thinking of our day and time.

Dr. Mullins' career as preacher, lecturer and administrator does not concern us now, but he has to his credit a list of books, which entitle him to very high rank as scholar and author. "Why is Christianity True"? is in many respects the best book in those sections of Apologetics of which it treats and presents a satisfactory solution of every problem which he discusses. The same methods applied by the same masterly hand in all the remaining Apologetic departments would make a monumental volume which would not be outgrown.

"Christianity at the Cross Roads," according to the view of the present writer, is the crown and completion of all of Dr. Mullins' labors and publications as author and student. It is the most thorough, balanced, judicious and, in the right sense of the word, temperate discussion of the issues at present involved in the controversy which divides our current Christianity which is offered to those perplexed by these problems or to those who wish sane guidance and enlightenment as to the exact nature of these mooted and divisive questions.

Some friendly critics have ventured to question the propriety of the title of the volume. A book by Rev. A. Z. Conrad,

D.D., entitled "Jesus Christ at the Cross Roads," has been lately issued from the press. This volume may justly be indicted for the suggestion that Jesus Christ may be suspected of uncertainty as to the road which He is to travel toward the goal of the triumph of His Kingdom. But no such indictment can be entered in any just court against Dr. Mullins' book. Christianity is the interpretation which men put upon Christ and it is this Christianity which is at the cross roads to-day. True Christianity, as Dr. Mullins so frequently affirms, is destined to certain and glorious victory; but a false or distorted or partial or pseudo-Christianity is equally certain of inglorious defeat. It well becomes all earnest students, scholars and Christians to ask themselves whether their Christianity really represents Christ.

Dr. Conrad's book is in striking contrast in many ways with Dr. Mullins'. The temper and tone of the Boston divine are somewhat wrathful and railing, as for example when he says, "Modernists understand perfectly well that they can never hold their own under the limelight of the testimony of human experience where definite transactions with God have been realized." p. 32. Again, "With a superciliousness sufficient to discredit it, Modernism claims the earth in the matter of intellectualism and has given no slightest evidence that its claims are true." p. 106. The Louisville president has in no case marred his calm and conclusive reasoning with such "railing accusations". He is neither an extremist nor an obscurantist. Some venturesome and ill-advised critics have said that there is nothing new in the "attack upon Christian faith to-day." Dr. Mullins as a competent scholar is well acquainted with the attacks made by Porphyry and Celsus and the whole host down to the last deliverance of some modern scientist: he knows equally well the replies made by Justin Martyr, Origen, Anselm, Luther, Butler and the whole long splendid list of worthy apologetes and defenders of the faith. But as a modern scholar up to date in every particular, he knows that there has been magnificent progress made in science, psychology, historical criticism and philosophy in the last decade, and that some opponents of the Christian religion make use of these marvellous recent achievements as

furnishing the base of attack upon our faith. The Apologete to-day cannot make exclusive use of the arguments of Origen or Butler or even of Fisher or Bruce, but must meet upon their own ground of twentieth century science and philosophy these opponents who in many cases are perplexing the minds even of thoughtful, earnest and scholarly Christian men and women. The shining merit of Dr. Mullins' truly remarkable book is that without a single trace of the extremism which scoffs and rails, or the anachronism which builds on the base of nineteenth century scholarship, he calmly and fully meets his opponents on their own ground as a result of full acquaintance with the science, psychology, criticism and philosophy upon which these attacks to-day are based. He fully demonstrates that twentieth century science, learning and achievements in no sense demolish but really confirm the Christian faith. In these respects the volume of the Louisville theologian is in striking contrast with the deliverances of the Boston pastor. The student who wishes to know the wisest apologetic words to speak in the year 1924 would better live a while with "Christianity at the Cross Roads", until he really not only masters its reasoning, but also acquires its method and imbibes its spirit.

Dr. Mullins renders no finer service than in his masterly analysis and dissection of the "Modern Spirit." We are suffering somewhat in the exigent present with a tendency on the part of some to exalt the "Modern mind" into a position of more than papal infallibility and to regard its deliverances as authoritative and final with all scholars educated up to truly modern standards. It is therefore of the highest importance that a competent hand should undertake the task of giving thoughtful men to-day a true and exact picture of this wonderful thing called the "Modern mind or spirit." He describes first its admirable traits as consisting of first, a noble devotion to facts, a passion for reality; second, the painstaking and patient search for truth and the conscientious accuracy which claims as true only that which is warranted by the evidence; third, the application of a principle of explanation within recognized limits and the refusal to go beyond those limits; fourth, a due respect for all other forms of

knowledge and departments of inquiry. But the modern mind in some of its representatives has faults as glaring as these are admirable. First, there are many moderns who are radical as to everything in the past: the right to review does not include the right to annihilate without reasons assigned. Second, Specialism in many cases has become one-sided. The ignorance of some "experts" as to all other fields except their own specialty is quite striking. Third, the Modern Spirit too easily dispenses with mystery in religion. The Person of Christ admits of no solution upon the easy, simple natural plane. Fourth, The modern man too easily concludes that the principle of continuity or evolution contains a philosophy of the universe, showing an overdone tendency to simplify. Fifth, This physical principle of continuity assumed as explaining the Cosmos simply and easily is in deadly antagonism to the idea that the Cosmos is dynamic and growing. The modern spirit therefore embraces contradictory elements. The free personality of man will not fit into the simplifying theory of physical or scientific continuity. The "Modern Man" has got to be evaluated or it must be determined what "modern man" is meant.

There is nowhere in Apologetic literature a more calm, rational and satisfying discussion which leads to a more sane, balanced and just decision as to the claims, demands, value and significance of this authority to which appeal is made frequently in current newspapers, magazines and conversation viz; the "modern mind".

Of almost equal value is the chapter on the "Fundamental Issues", which presents the exact points at issue to-day between opponents and defenders of the Christian faith. Negatively, the issue here is not between different types of evangelical faith; nor between Science and Christianity: nor is it a controversy between different systems of doctrine interpreting the Christian belief. Positively the issues are, first, What are the facts as to the Christian Origins?—Was there anything supernatural in the character and career of Jesus Christ? Second, there are three rights that require settlement in meeting these issues, (a) the rights of science, (b) the rights of philosophy, (c) the rights of

religion. Each of these has rights in its own sphere which the others ought in reason and good faith to recognize. Third, there is the issue between radicals and evangelicals as to whether our Gospel is based upon supernatural origins as recorded in the New Testament. The fundamental issues then are these three (a) What are the Christian facts? (b) What are the Christian rights? (c) What are the Christian causes? The book is a complete and up to date discussion which furnishes reasonable and convincing replies as to these issues, so insistent for solution to-day. The effort of some modern scientists to reduce Christianity by insisting that physical causation is the only admissible explanation is demonstrated with its naked and unwarranted assumption to be irrational and incapable of proof. Historical Criticism, Comparative Religion, Psychology, Philosophy in turn are all placed on the witness stand with their most modern pronouncements in the year 1924 and shown to have no real testimony in any wise contradictory to essential Christian faith. But the reader must study this convincing book to find the reasoning and truth which demolishes doubt and gives Christian faith the actual endorsement of all true modern learning, whether science, psychology, philosophy, criticism, or comparative religion. The "Irreducible Christ" of Christian Experience, of the New Testament, of the larger Spiritual life of the world, and of Christian history still remains the only legitimate and absolutely worthy object of an unquestioning religious faith and devotion.

Dr. Mullins is an "incurable optimist". He could not represent Jesus the Christ as being at the Cross-Roads; and Christianity is at the Cross-Roads today only in the sense that some so-called interpreters of Christ are in imminent peril of traveling the wrong road. There is no doubt with Dr. Mullins that the vast body of Christ's true believers will always remain loyal to Him as Saviour and Lord. The Person of Jesus, the inspired Word of God, and the Divine Spirit all guarantee this blessed result. But the Spirit of God in influencing human personalities works through the truth, clearly perceived and freely embraced, and the purpose of the gifted author was to produce a book containing the truth upon all of the great "fundamental issues,"

which the Spirit of God could use in His indispensable work of illumining and renewing the minds of men. The author's purpose is accomplished and he deserves the thanks of the Christian world for his signal contribution to sound Biblical and theological scholarship in this vexed field of modern Apologetics.

THORNTON WHALING,

Professor of Theology and Apologetics,
Presbyterian Theological Seminary, Louisville, Ky.

The Christian Faith and Eternal Life. By George Edwin Horr, President, the Newton Theological Institution, Harvard University Press, Cambridge. 1923. Pp. 53. \$1.00 net.

The Ingersoll Lectureship similar to that of Dudleian of England—provides for one lecture each year on "The Immortality of Man." The lecture for 1923 on "The Christian Faith and Eternal Life" by President Horr of Newton has won recognition as one of the most scholarly and notable of a brilliant series, and the Review Editor is glad, even at this late date, to direct attention to it. Dr. Horr has succeeded in adducing and putting into simple, luminous and convincing form what we may unhesitatingly call proof for a conviction that is by its very nature almost incommunicable to others. This proof is clearly based upon a thorough, firsthand knowledge of the language, history and thinking of the Hebrews and upon a most careful examination of the Old Testament conception of immortality, that is in a sense accepted, corrected and expanded by Jesus and Paul. Moreover, in dealing with the inheritance of Jesus through beliefs current in Palestine in His time, the lecturer portrays in an illuminating way the Greek ideas and influence, and draws a significant and striking contrast between the outlook and teaching of Cicero and of Paul upon the subject of a future life. How Jesus clarified and strengthened the faith in immortality represented in Israel conspicuously by the Pharisees, and expanded and strengthened it by His own teaching and resurrection, is shown in such a way as to justify the claim of Paul that He

"brought life and immortality to light in the Gospel." The Christian faith as to eternal life is thus shown to be a conviction woven of many strands, but as having in its ultimate and most characteristic form a true and essential originality.

The book deserves and requires not only a single reading, but careful and frequent re-reading and study.

GEO. B. EAGER.

Making a Personal Faith. By William Fraser McDowell, one of the Bishops of the Methodist Episcopal Church. The Abingdon Press, New York and Cincinnati. 1924. 155 pp. \$1.00 net.

If I might place just one book, besides the Bible, in the hands of any man honestly seeking light in this age that glories too much in its perplexities and makes a proud virtue of uncertainty, I would not hesitate to make this book the one. There may be some better. It is my lot to read many intended to defend and to commend the religion of Jesus Christ. Here is one that commends Jesus Christ Himself, from first page to last. It is not a defense, it is not an apologetic, it is not an argument. It is that best of all things for an honest questioner, a testimony, a witness out of a heart hot with love, seasoned with much meditation and good thinking, and tried by a full half century of experience.

Here burns all the enthusiasm of the old time Methodist evangelistic fervor, expressing itself in the tempering consciousness of the intellectual and moral confusion and indetermination of an age to which God has permitted learning to come faster than it has been assimilated by a generation too eagerly intent on the immediate environment.

The good Bishop has long been known as one of the most intelligent and helpful sympathizers with students who flock to our institutions of higher learning. He has spoken many a helpful word, driving strong nails in sure places.

Coming, a second time I think it was, to his *Alma Mater* for the Merriek Lectures at Ohio Wesleyan, forty-five years after his graduation he spoke with a personal intimacy quite rare.

Here he had been received into the church during his first college year. Here his life had been set in the currents that led on to greatness in service. Here he had grappled with religious problems in the first days when the "New scientific learning" struck America, and had definitely determined that, living in Christ Jesus, he would face all facts unafraid. Now at the end of half a century he talks to students in this disturbed era with full and understanding sympathy but also out of a maturity of experience and an assurance of hope that must have brought great courage and humility to all young men and young women who heard him with any sense of values.

Far beyond the audience who first heard these lectures they will be read and many will be helped by them in "making a personal faith"—"a Personal Faith." W. O. CARVER.

The Greater Christ: Essays in Religious Restatement. By Albert D. Belden, B.D. (Lond.), Author of "Does God Really Care?", "God's Better Thing", etc. Philadelphia, 1923. The Judson Press. 216 pp., \$1.50 net.

Readers of the Review and Expositor are familiar with the name and type of preaching of this author, a number of whose sermons have appeared in our pages in recent years. He is a preacher of distinct ability, at once scholarly, thoughtful and evangelistic. In England he would be reckoned distinctly evangelical and almost if not quite conservative. He has fervor and enthusiasm for Christ and for men. His treatments of topics related to the basal verities are intended for the youthful and the untheological reader, rather than for the scholar, although the scholar will not miss the note of authoritative scholarship. This little volume has twenty-two sermons, or chapters, all of which are, therefore, very brief. The arguments are never exhaustive, but are cogent and well ordered. The vital interest is never missing.

The effort is made to cover the essential teachings of the gospel and the chief modern applications of that gospel. It is an attractive volume which ought to enjoy a wide popularity.

W. O. CARVER.

A Large Room. By The Rev. S. C. Carpenter, B.D., Vicar of Bolton, sometime Fellow and Tutor of Selwyn College, Cambridge; Author of *A Parson's Defence*; *Christianity According to St. Luke*; *What Mean Ye by this Service?* London and New York. 1923. Longmans, Green and Co. 214 pp. \$2.00.

The title page carries the explanation that this is "a plea for a more inclusive Christianity." The publisher's advertisement so exactly describes the book that I quote from it before giving my own comment: "The main thesis of the book is that there are three elements in Christianity, and that every Christian should endeavor to be at the same time Catholic, Evangelical and Liberal. The argument for Catholicism is drawn from History, Geography, Nature and Human Nature. The Evangelical tradition is examined, and its peculiar contribution is found to be a sense of spiritual values and reliance on spiritual resources. Liberalism, or the free outlook of those who believe that what Christ has to say to men is the truth, and the truth is what Christ has to say, involves an attitude towards the Bible and the Creed which some will find too conservative and some too radical."

The book is an attempt to ventilate some debatable questions, and so to assist the ventilation of the Church with a somewhat larger and freer air than that with which some Christians appear to be content.

The work is thoroughly English and churchly. The form of thought and its expression have the charm of clarity, frankness, courtliness. The "liberalism" is thorough-going and free, so far as it applies to the Old Testament and Judaism. When it comes to the New Testament and Christianity we meet that conservatism and caution which we have learned to look for in a growing class of British theologians. The full deity, virgin birth, and physical resurrection of Jesus are definitely advocated, with genuine fervor and no little spiritual insight.

One cannot evade the impression that certain of the creeds seem more authoritative and sacred for the author than does the New Testament, a view fully in harmony with the High Church attitude manifest throughout his discussion of "liberaliz-

ing" and otherwise modifying worship, and the subject of "Reunion." On this last subject there is that disproportion and incapacity for understanding the real issues one so commonly meets in your High churchman. I have delighted in much in the book.

W. O. CARVER.

A Layman's Confession of Faith. By P. Whitwell Wilson, Author of "The Christ We Forget"; "The Church We Forget"; "The Vision We Forget", Etc. New York, 1924. Fleming H. Revell Company. 208 pp. \$1.50 net.

Frankly I love to read this layman, newspaper man. He has religion and he has sense. He has courage and he has a gift of expression. He so well tells the story of his new book in his prefatory "Statement of the Case" that I can hardly do better than quote a few sentences, although I've read every word of the book: "In these pages, I have dealt with fifteen decisive questions of the world. Of every chapter as the title, such a question is given, and, taken as a whole, the answers are a confession of faith." "Every answer has meant a decisive battle in myself." Note well that word, for therein is the secret of a thrilling interest of reality in it all. "Many a time have I been inclined to drop the subject, to live easily and cheaply amid a fading faith, in which the very twilight would mean a relief from temptation and repentance, and a surrender to the usual cheap and shallow generalities. But I knew that it would be a surrender, that life would be poorer afterwards, and that however lamentable my failure to be a Christian, I should have been a worse failure as a man, had I not tried to be what I might have been." Speaking with strong, humble confidence of how he "can count on a friend who does know and can guide and will preserve to the end," he closes by saying: "To His wisdom, His love and His power, I can assign no limit. And in His teaching, happily, I can find nothing that anybody has ever had to unlearn."

Here are some of his questions: "Who is Christ?"; "Is the Bible Inspired?"; "Did Miracles Occur?"; "Can Christians Earn a Living?"; "Does Science Upset Faith?"; "Will Wars Ever Cease?"; "Is the Trinity a Myth?".

The work is rich in originality and in epigram, richer still in faith and in intense earnestness.

There are some rather startling statements and some positions and interpretations from which one will dissent. But here is a book tremendously worth while. It ought to follow in the wake of popularity of "The Christ We Forget", already in its fourteenth edition!

W. O. CARVER.

Present Tendencies in Religious Thought. By Albert C. Knudson, Theol.D., Professor of Systematic Theology in Boston University. The Abingdon Press, New York and Cincinnati, 1924. 288 pp. \$2.00 net.

That there is still the power of logical, thorough, analytical thought preparation before writing a book the present volume is striking proof. It is the Mendenhall Lectures of the De Pauw University. It would be easy to proceed at length to describe them and to praise them. It will be sufficient to say in few words that no such accurate, discriminating and comprehensive statement of the genesis and nature of thought tendencies of our day is known to me.

The first two present "The Modern Thought World" and "The Problem of the Authority of the Bible," setting forth the genesis, the main features and the bearing of the essential elements involved in both fields.

Taking the position that the three outstanding movements affecting religion to-day are empiricism, rationalism and socialism, Professor Knudson devotes a lecture to each of the three, "Experience", "Reason" and "The Social Gospel" considered as "A Basis of Religious Belief," or, in the case of "The Social Gospel," as involving "Theological Implications."

One must not expect everything in one set of lectures. Some further discussion of Atonement was rather to be expected. But the work is so satisfying in the main that one feels ungracious to say anything other than grateful words for one of the ablest and most useful books of the day.

W. O. CARVER.

Except Ye Be Born Again. By Philip Cabot. The Macmillan Company, New York. 1924. \$1.50 net.

When Philip Cabot broke into print in the Atlantic monthly with his first article, "The Conversion of a Sinner" (Reprinted in this volume) it created a sensation and attracted wide notice. Of the Cabots of New England, he went through Harvard, of course, and according to his friends "succeeded" in big business; but in his own estimation he made a dismal failure of his life. "The thirty best years of my life," he says, "were wasted," and not until the "conversion" of which he wrote in the Atlantic, which did not come until after he was fifty, did he decide to try to point out to others the causes of his failure that they might avoid his fate.

It is doubtless true, he admits, that few men who had read all that had been previously written upon the subject would venture to write a book, for they would recognize that it had been exhausted by their predecessors. But this piece of wisdom, he thinks, does not put a ban on the recording of personal experience. This is forever new. "Try he ever so earnestly, no man could ever duplicate exactly the spiritual experience of another, and therefore there is one exception to the saying that 'there is nothing new under the sun'—namely the soul of man for this is ever a new marvel." The reviewer thinks he has made good his claim, whatever another reader may think of it.

GEO. B. EAGER.

The Supremacy of the Spiritual. By Herbert Alden Youtz. The Macmillan Company, New York. 1924. \$1.75 net.

The author of these learned and thoughtful essays toward the understanding and attainment of spiritual personality is Professor of the Philosophy of Religion and Christian Ethics in Oberlin Graduate School of Theology. The avowed aim of the book is to show that "that is not first which is spiritual, but that which is natural; afterward that which is spiritual"; to call attention to some spiritual implications of life that go down deep below the scratchings of the popular philosophy of the hour,

“Behaviorism” (so sadly superficial in psychology, ethics and religion), until they strike the very primal springs of action, insight and power in human nature. Behaviorism, which is only a form of Naturalism with a new name, deals with the mere surface of life, not with the depths of being. Therefore it stresses the biological and zoological approach to the human problem.

What our age supremely needs is to rediscover Jesus’ estimate of man, the author thinks, and to govern ourselves accordingly. We need a better idea and doctrine of faith and experience, which is able to affirm the logical and casual purity of the spiritual without denying the genetic priority of the natural. Such an achievement need not violate or contradict natural science insight, but is beyond the reach of natural science methods.

The work is also a telling protest against the current sceptical teaching of to-day that religion is a purely psychological matter. The insight of Jesus into the reality, power and supremacy of the spiritual life of men as realized in a living experience, he insists, constitutes no small part of His saviorhood. He even attempts to prove that the Gospel consists largely of a school of methods by which any man who trusts and wills to follow Jesus can repeat and verify in his own person the great affirmation that the inner experience of sonship establishes contact for us here and now with the hidden springs of eternal life.

The stumbling block in the way of the solution of the social problem, he thinks, is not an economic, political, or sociological one primarily. The determining factor is the decision whether humanity is to be studied and dealt with from the standpoint of nature or spirit. Is man merely a child of nature, or is he truly a son of God? Our leaders stand at the cross-ways facing these questions. Religious and social solutions will differ radically according to the answers we give to these questions—according to the estimate we teach men to put upon themselves and their powers. Indeed even the solution of our industrial problems will depend upon the significance that we attach to human work.

The book will require and reward careful study in spite of the author’s rather restrictive view of the Saviorhood of Jesus.

GEO. B. EAGER.

Jesus Christ and The Human Quest. By Edwin Lewis. The Abingdon Press, New York, Cincinnati. 1924. Pp. 388. \$3.00 net.

If the reviewer should at the outset indicate the outstanding merit of this book he would say it is the author's sustained motive and effort to be loyal to the best in the modern spirit and at the same time loyal to the New Testament. Fortunately he has not been caught in the swirl of modernistic naturalism and revolutionized in his approach to the historical documents containing the account of the origins of Christianity. He still has the courage to be scientific and proves it by letting the records bear their witness. The medievalism and *a priorism* of the prevailing method which builds on philosophic preconceptions has no place in the discussion.

The author sets out to answer the question: "Can the claims concerning the religious significance of Jesus Christ be substantiated for the modern man, if so how?" The answer starts from the conception of man as possessing certain fundamental needs and seeking certain great ends. The universe is made with a view to the successful quest of man in the pursuit of his ends. The redemptional requirements of men are knowledge, justification, motivation, rectification, permanence. Chapter twelve reviews the various methods employed in the search for redemption. They are legalism, ritualism, asceticism, naturalism, mysticism, moralism.

Then follows an account of the Christian Way. Christ is the revelation of God and mediates forgiveness. He brings empowerment, impels to redemptive service, and imparts the quality of everlastingness. There is an excellent chapter on Christianity and Reason. Then follows a discussion of criticism and the Gospel portrait. The myth theory, the humanitarian theory, the eschatological theory, and the traditional theory are examined. One doesn't need to accept every conclusion, but one is bound to admire the evident purpose to apply only sound canons of criticism to the questions raised.

There is a rather drastic criticism of the Kenotic Theory of the Incarnation. The author sees in it many contradictions and

inconsistencies. So also he objects to the older definitions of the Person of Christ and the Trinity. But he affirms heartily the true deity of Christ and remains trinitarian in his view of the Godhead.

There are a few points which may be criticized. To this reviewer the author's theory of the atonement is inadequate. Without any bias towards commercial theories the atonement seems to require more than the kind of appeal here indicated. Christ of course did reveal the love of God. Man does respond to that love. But unless more than this is to be said the cross appears as a terrible arraignment of the divine moral order itself. The perfect Son of God was treated with horrible injustice. The divine providential care failed at the crucial point. But if there was some underlying moral necessity involved we can reconcile the sufferings with the love and providential care of God.

It is doubtful whether the author's view of Luke's account of the Virgin Birth will hold. Luke 1:34-35 seems clearly to negative the idea that the question of the birth of Jesus without a human father did not occur to Luke.

There is undoubted merit in the effort to define the eternal quality in the Person of Christ as qualitative rather than quantitative. His eternity is not to be expressed merely in terms of time and succession but rather in a higher quality in the life of God. But even so the old contradictions between finite and infinite recur. The "manifestation" of the divine scarcely attains the "absolute" fullness here affirmed, on the basis of the principle invoked.

The author does not deal directly with what is usually known as the supernatural elements in the Gospels except in a limited way. The resurrection of Christ is not discussed. But everywhere his assumptions make room for the truthfulness of the records in these matters.

The book is written in an engagingly simple and clear style. Its content can be easily grasped by any thoughtful reader. The author is professor of theology in Drew Theological Seminary. This reviewer is glad to note the deep appreciation of man's religious needs, the vital relation of Jesus Christ to those needs

and the high view of Christ's Person as the object of our faith, so manifest in these pages. It is highly gratifying to find another teacher of theology who has not lost his scientific bearings in the prevailing winds of philosophy and a *priorism* so widely current in the ranks of modernists. E. Y. MULLINS.

The Sense of Immortality. By Philip Cabot. Harvard University Press, Cambridge. 1924.

People like to hear a man who testifies out of his own experience to the truth of religion. They like it still more if the witness is unashamed and bold in the presence of a doubting world. The author of this booklet, the Ingersoll lecture for 1924, answers this description. He had a hard struggle with his body and his doubts. His body rolled over on his soul and smothered it. Trouble drove him to God. He found God by faith. Prayer became a mighty power in his life, and faith became for him the proof of immortality. It joined him to God, and as a part of God he could not doubt that he will survive death.

E. Y. MULLINS.

Fundamental Ends of Life: What Men Want. By Rufus M. Jones. The Macmillan Company, New York. 1924. Pp. 144. \$1.75.

Near the end of the first chapter Professor Jones says: "The most important philosophical issue of our time, I believe, is just this: whether values, the ideal values by which we live are spun out of our heads, dreams of our imagining, or whether they are objectively real, universally valid, spring from the eternal nature of things, and thus grounded in that spiritual Reality, from which the whole visible order of things proceeded." The structure of the human soul, its undying wants, its inalienable needs, its unceasing quest for the higher spiritual life is taken as the clue to our fundamental ends. Those ends are stated as "happiness, beauty, love, goodness, truth, God." (p.135) Among the fundamental ends of life religion, with its mystic experiences in

fellowship with the eternal God, holds a secure place. There are two levels of human experience. One is the realm of sense experience. Science formulates its laws and describes it according to its own method. The other is the realm of spirit where man finds that the values of life are objectively real. They are grounded in a God who is a personal being who loves and cares for men. Science does not and cannot yield these highest ends. They can be realized only by another method. There is no conflict between the physical and the spiritual realms but there is a difference of level. Man is "amphibious" in the sense that he can and does live in both at the same time.

One of the best chapters is the second, on "The Idea of the Good in Plato." It is a very fine and sympathetic interpretation of that great philosopher and explains the difference between the popular understanding of much in Plato and his real meaning. There are excellent chapters on "Fundamental Ends in the Gospels," "The Kingdom of Ends in Kant," "Mystical Experience as an End in Life" and "Intruistic Life Values."

I commend this book most heartily to every one who is seeking the key to truth in the obscurity and confusion of modern thought. The views are wrought out and expressed from the point of view of a teacher of philosophy, but they are closely akin to the teachings of the Gospel of John and the great sayings of Jesus. I think the author seeks unduly to discredit the idea of future rewards in his interpretation of the beatitudes and elsewhere. "They shall" is a phrase which recurs frequently in these great words of Jesus. The future is necessarily linked with the present in a universe of ends, and this is the kind of universe the author advocates. The pursuit of a worthy goal is of course a part of the blessedness of our state when we find the true end of life. But the thought of the goal is as much a part of consciousness as is the pursuit itself. To empty the Gospels of their eschatological content is impossible both from the literary and psychological points of view. The content is selfevidently present in the records and psychology teaches that no man acts without implicit or explicit reference to the future. The true course is to improve the quality of the goal, not to abolish it.

Again, I do not think the author makes good the distinction between values and facts. For him a fact is an object or event whose antecedents and consequents can be traced by physical science. Values cannot be so "explained," hence they are not facts. Yet the author asserts that values "are as truly a real part of the universe as the Andes or Gibraltar are", (p. 133). Further he holds that they are grounded in the greatest of all spiritual realities, God Himself. It seems to this reviewer that if a thing is in itself real and grounded in reality it is a fact of great significance. These criticisms suggest inconsistencies in the argument. The general view is sound and wholesome. The book shows clearly that there are some major prophets left in the chairs of philosophy in our colleges who have not lost their way amid the complications and confusions of modern thought.

E. Y. MULLINS.

Recent Psychology and the Christian Religion. By Cyril E. Hudson, M.A., Assistant Curate, Saint Mary Abbots, Kensington. George H. Doran Company, New York City. 124 pages. \$1.35 net.

Bishop Gore, in his recent book, *Belief in God*, makes the trenchant observation that "in these days when everyone talks about psychology, there is a seriously dangerous tendency to attach so much importance to states of mind as to forget that the value of the subjective depends wholly at the last resort upon its correspondence with the objective". The force of the statement is apparent when one recalls that the current psychological inquiries differ in a very essential way from the conclusions of earlier investigators. The chief point of difference is that hitherto the subject matter of psychology has been practically confined to what is called "the field of consciousness", in which there was attributed to the reasoning faculty the preponderating influence in the determination of conduct. Modern psychology, on the other hand, has reversed that view and gives a strictly subordinate place to the volition as a factor in conduct. The supposed findings in connection with the study of the *subconscious* or *unconscious* part of the mind have, of course, effected this view. Wil-

liam James holds this to be "the most important step forward, because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature". With the closest kind of connection existing between the unconscious and the instincts—whether the unconscious is considered as representing "the individual equivalent of the human race's past," or a kind of "receptacle of what decency, ethics, good taste, and religion forbid",—the next step was to attribute to the unconscious a "vital relation to every process of the whole mental and physical organism of man." Behaviorism comes to the front, and the ultimate explanation of all conduct and activity can be found in the instincts. This suggests that perhaps the prevailing characteristic of the modern line of investigation is physiological rather than psychological, materialistic rather than psychic.

Whatever the value one may place on psychotherapy—including psychoanalysis and autosuggestion—the present day preacher will feel some obligation to acquaint himself with the current theories and findings of psychological investigation. Especially will this be true in view of the supposed connections of psychology and the Christian religion. If there are points of contact, in what do they agree? What are the divergencies? For while, broadly speaking, psychology and religion are both concerned with man's spiritual nature, neither their methods of approach nor the aims they have in view, are the same. It is the province of this book to point out some of the agreements and differences.

Three chapters, *Psychoanalysis and Sin*, *Problem of Free Will*, and *Spiritual Experience*, are particularly interesting and suggestive. With regard to the first: "The analyst in the field of psychology is not concerned with sin as such, but with a mental disease; he does not consider the possibility of forgiveness, or the need of forgiveness or the value and desirability of forgiveness". The efficacy of the Christian religion in all these aspects of sin is not merely subjective but objective. In a real sense it is supernatural. There are no resident forces by which salvation can be effected. In the second discussion, that on the problem of free will, it is seen that the psychological point of view known as

Determinism represents the universe as a closed system; it issues in a purely mechanistic philosophy with the elimination of all belief in human freedom or in any supernatural power capable of aiding and reinforcing human thought and conduct. Conversely, the Christian religion holds out that the only freedom is that of self-determination, self-control, and that in the true volition there is that which makes a man not only able to differentiate but also to make his own choices as a responsible creature. The final explanation of free will might be still forthcoming, but the glory of man inheres in its present possession. The explanation may wait on the fact—with Tennyson we may hold to the end in view:

“Our wills are ours, we know not how;
Our wills are ours to make them thine”.

Finally, the psychological explanation of the Christian experience differs radically from that which is held by the Christian religion. When the word “experience” is to be used in the only sense sanctioned by philosophy or psychology, it can only, we are told, imply a purely subjective mental occurrence. But whatever appears in consciousness is material for psychology. Finding the mind possessed of religious data, an explanation of their presence is in order. Such explanation is given: the mind in a series of projections, characterized as ideas, seeks satisfaction for its sense of incompleteness and isolation. Thus the ideas of God, Sin, and Saviour. On the other hand, it is the province of the Christian religion to point out that such ideas appearing in the religious consciousness have external realities corresponding to them. Man has not invented God, but, through the process of experience in which God has been revealed, man has come to know Him. The ultimate basis of the Christian religion is historical, grounded in the nature of God and consummated in Jesus Christ. “The Christian life does not arise spontaneously and *e vacuo*, and the psychologist must consider its roots if he is to appraise its fruits”.

Other chapters are just as interesting. The work is well done and will be received with favor as a fine contribution in its particular field.

J. MCKEE ADAMS.

Bible Briefs Against Hurtful Heresies. By H. Boyce Taylor, Sr., Editor of "News and Truths", Murray, Ky., Paper, 35 cents, \$3.00 per dozen, \$20.00 per hundred.

In the vigorous, emphatic, clear cut, dogmatic style of the author, well known to many, we have here eight chapters in which most of the current "heresies" are hard hit. The attack is strongly made against both non-Christian heresies and non-Baptist doctrines. The heresies and the heretics are located within and without Christian professions, but chiefly within. They include organized movements, and individual positions. For example, we find Seventh-Dayists, Holy Rollers, Ku Klux, Hardshellism, etc.

W. O. CARVER.

II. MISSIONS AND RELIGIONS.

The Methodist Episcopal Church and its Foreign Missions. By Thomas Benjamin Neely, Bishop of the Methodist Episcopal Church. New York and Cincinnati. 1923. The Methodist Book Concern. Pp. 341.

This is a technical discussion of the law and the policy of the Bishop's Church, although he is at pains to make it clear that he speaks here not as a Bishop but as an individual.

There is discussion, and even controversy, as to the relation of the foreign missions to the home church, and the proper policy to be pursued in the future. This is a stage now being reached by all the more important Christian denominations and each will have to grapple with it from the standpoint of its own history, genius and constitution. It appears that there is sharp division among Methodist leaders in this matter. Bishop Neely has very definite convictions and argues with force and sometimes with fire, as well. It is not for an outsider to assess the force and value of the arguments. It seems to this reviewer that at times the positions of this book are based on false assumptions. If, as has been done, bishops can be assigned to missionary duty and

function in foreign lands it is not quite apparent why the same could not be true of superintendents. But it is well for one of another denomination not to meddle. The book is strongly written and the study of its positions will be of service in a general study of missionary polity, regardless of one's denomination. Especially interesting are the author's ideas concerning union movements and co-operative institutions. He rightly apprehends that there are serious losses in such movements, and on the whole he discounts and discourages them, which seems to this reviewer the right position.

W. O. CARVER.

The Progress of Worldwide Missions. By. Rev. Robert H. Glover, M.D., F.R.G.S., Missionary in China for eighteen years; Foreign Missions Secretary for eight years; now Director of Missionary course in the Moody Bible Institute of Chicago. Introduction by Delaven L. Pearson, Editor of *The Missionary Review of the World*. With maps. New York. 1924. George H. Doran Company. 416 pp. \$2.50 net.

The outstanding need in missionary literature for many years has been a history of missions. Leonard's "Hundred Years" long since ceased to suffice at all. Bliss' expanded work with the title "The Missionary Enterprise" from the start undertook too much and succeeded in giving only a good summary of principles and historical outlines; and it is now antiquated. Warneck, so justly popular, was always too much a story of German experiences in the growth of the Missionary Movement and too loaded with details of figures and names in the section devoted to the countries and so it ceased to be available for successful use fifteen years ago. Mason's *Outlines* is a good running account with a fine lot of biographical material, but quite too fragmentary for a satisfying story of this work. Robinson, although having the widest approval, has so many errors and is so lacking in proportion as to be unsuited for general use. Moore's "West and East" is a remarkable discussion of "the Expansion of Christianity in the Modern World" in broad outlines, but is beyond the average student's needs.

At length Dr. Glover has set his hand to give us a usable his-

tory. Let it be said at once that it is a good piece of work and will immediately take its place as the chief book for common use in its field. It would be easy to point out many defects and some errors as to facts, dates, etc. These are inevitable where there is so much to deal with. It seems quite evident that the author was influenced by Leonard's old *Hundred Years* in plan and form, and by Mason in the use of biographical material. There is however, a good degree, although too little, of independence and originality in the handling of the material. It is a compilation, not an original work.

Part I, "Rise and Development", is very inadequate. It occupies only about seventy pages in which it tries to discuss the origin, nature and motives; and to give the outline of the work of missions from Jesus to Carey. Of course not much could be done for this within such limits. The discussion of the work in the various countries, constituting the great body of the book is well proportioned and on the whole handled in a very satisfactory way.

If one will use Barnes' "Two Thousand Years of Missions Before Carey" and this work the two will give him a good understanding of the external development. The inner history will still be lacking for the most part.

W. O. CARVER.

Equatoria: The Lado Enclave. By Major C. H. Stigand, O.B.E., Author of "The Land of Zinj", "Administration in Tropical Africa", etc., etc., With an Introductory Memoir by General Sir Reginald Wingate, Bt., G.C.B., Etc. London. 1923. Constable and Company. Pp. LV 263. 21 shillings

Here is first of all the briefly told story of an example of the finest type of representative of the leader and defender of the British work of developing the backward parts of the earth and of the human race. A high-minded, scholarly, heroic, Christian man in the employ of his country in foreign service, into the midst of which he was born, is here pictured.

Then we have, edited by a friend, an example of that scholarly writing by which the intelligent world is enabled to study the

people of remote regions. The work is done with the detail and accuracy of the genuine student. History, customs, religion, superstitions, geography, and administration all are seen. One is permitted to study in detail a part of that interior Africa which is still so largely *terra incognita*.

W. O. CARVER.

Glimpses of Indian America; Illustrating Present-day Life in Mexico and Parts of Central and South America. By W. F. Jordan, Secretary, Upper Andes Agency of the American Bible Society, Author of "Crusading in the West Indies"; Illustrated. New York. 1923. Fleming H. Revell Company. Pp. 207. \$1.75.

The Indians of the Americas constitute one of the most neglected and overlooked of the sections of the human race as subjects for Christian evangelization. Their proximity to the Christian people of these lands emphasizes this neglect and presents some serious topics for reflection.

In a familiar style the author of this work brings to our attention these people in the various countries in a way to give information and stimulate serious concern. The book is full of human interest, description, ordered information. The author has travelled widely in these lands and always as the intelligent missionary of Christ.

W. O. CARVER.

The Missionary Messages of the Bible. By Edmund F. Cook. Secretary of Missions and Sunday School Extension of the General Sunday School Board M. E. Church, South, Nashville, Tennessee. 1924. Price \$1.00 Postpaid.

"This book has been prepared at the request of the General Sunday School Board through its Curriculum Committee and by the Home Cultivation Department of the Board of Missions."

Although the author says, in the preface: "We do not undertake to find authority for the missionary movement in proof texts or detached passages", he does as a matter of fact, cite texts

and passages, sometimes numerous, for nearly every one of the many points in which the twelve chapters are divided and subdivided.

So important is it that the essentially missionary character of the Bible shall be recognized and applied to the end of placing this great enterprise properly in the hearts of Christians, it is gratifying to see more books setting forth this fact about our Scriptures. It is especially good that denominational study classes shall have such books. This one in substance and form is well suited to its purpose. Mrs. Montgomery has produced a fine volume for the Women's classes and for Northern Baptist use. There are four good British works in this field, besides Dr. Horton's "The Bible a Missionary Book"; and this reviewer has perpetrated three volumes in this line. Secretary Cook's volume will find a large sphere and it is to be hoped it will be very widely used.

W. O. CARVER.

America Tomorrow: What Baptists are Doing for the Child Life of the Nation. Edited by the Department of Missionary Education, Board of Education of the Northern Baptist Convention. Philadelphia. The Judson Press. 1923. Pp. 207, \$1.50 net.

Designed for a study book on Home Missions, its main theme, as the publishers say, is "Saving America Through Her Boys and Girls". The various chapters deal with the different phases of this task, Negroes, immigrants, frontiersmen, etc., including Latin America, so far as the Northern Convention reaches the Latin countries. One fault of the book is that it knows no Baptists in America except those of the Northern Convention, which is the third Baptist organization in numbers.

The work is well done, from the standpoint of the Northern Baptists, and is illuminated with many good pictures. The ten chapters were prepared by specialists in the various lines.

W. O. CARVER.

III. SERMONS, ESSAYS AND LECTURES.

More Sermons on Biblical Characters. By Rev. Clovis G. Chappell, D.D., Pastor Mt. Vernon Place Methodist Episcopal Church, South, Washington, D. C. Author of "The Village Tragedy", "Sermons on Biblical Characters", "The Modern Dance", etc. New York. 1923. George H. Doran Company. Pp. 200, \$1.50 net.

It seems quite remarkable how many sermons are printed these days. We are constantly being told that the ministry is losing its power, that the church has been deserted, that Christianity is at a discount. Yet there comes from the publishers a great stream of books of sermons. That is a good indication and a definite contradiction to the pessimism about the pulpit of which one hears so much. One does not have to read many of the sermons in this volume without knowing why the public wished "More" of Dr. Chappell's "Sermons on Biblical Characters". There is freshness of view, originality of insight, independence in treatment, and best of all there are the two essential qualities of strong personal grip and vital, vigorous religious experience thrilling through all the sentences.

In this volume there are sixteen sermons, all very brief, and covering a wide range of "Characters" and topics.

W. O. CARVER.

The Heart of God. By W. W. Weeks, Pastor Grace Street Baptist Church, Richmond, Va. Baptist Sunday School Board, Nashville, Tenn. 1924.

This volume is a worthy addition to the homiletical literature of Southern Baptists. It contains twenty sermons, all of which follow the spirit of the first, "The Heart of God", in that they emphasize the love of God in Jesus Christ. God's gracious revelation of Himself receives a large place, and is everywhere made the basis of appeal to the reader's love and loyalty. And the spiritual appeal is strong, although it comes not through tur-

bulent exhortation, but through the quiet pressure of truth appealingly presented.

Apart from the message and tone of these sermons one must notice the all but perfect homiletical form in every instance. The author shows that one does not have to forget his homiletics, as some flippantly say, in order to preach with power. Dr. Weeks has given us a readable and helpful book which will no doubt have a wide reading.

J. B. WEATHERSPOON.

There They Crucified Him. By Rev. John A. Hutton, D.D. George H. Doran Company, New York. 1924. Pages 268. \$1.75 net.

The famous English preacher and author, successor of Dr. Jowett in the Westminster Pulpit, here gives us another notable volume of sermons which will be gladly welcomed by his host of readers in this country. It is a series of studies of the character and motives of those directly responsible for the death of Jesus on the one hand, and of the author's reverent searchings of the mind of Jesus from the day when He first steadily contemplated the inevitable end which He clearly foresaw on the other hand. Of especial interest and value to religious readers, students, teachers and preachers will be the rare wisdom and deep devotional spirit of the author in interpreting the words of the Master to His disciples on the night of His betrayal and in unfolding the meaning of His crucifixion. As a preparatoin for the observance of the Lord's Supper by preachers and by earnest Christians of all sorts and as a help for devotional uses, it will prove most valuable.

GEO. B. EAGER.

Sermons on Books of the Bible. By William Wistar Hamilton, Th.D., D.D. George H. Doran Company. New York. 300 pages. \$1.75 net.

Dr. Hamilton has given us in this series of addresses a new insight into the meaning and message of the Old Testament. He preaches the truths which he finds there with clarity and fervor.

The book will win the enthusiastic appreciation of laymen and teachers as well as a prominent place among the preacher's volumes of exceptional sermons. This is the first volume and includes sermons on the first seventeen books of the Old Testament. It is a book you will want to keep.

KYLE M. YATES.

Sermons on Revelation. By Dr. A. H. Baldinger. Foreword by President C. F. Wishart, D.D., of Wooster College. 1924. George H. Doran Co., New York. Pages 267. Price \$1.60 net.

The author applies to modern conditions the various teachings in the Apocalypse. He does it with great skill and sanity. He shows beyond a doubt that a modern preacher can keep a level head and say helpful things preaching on Revelation.

A. T. ROBERTSON.

Sermons on Great Tragedies of the Bible. By Rev. Ashley Chappell, D.D. George H. Doran Company, New York 1924. \$1.60 net.

These striking sermons are given here just as they were preached from his own pulpit in Central Methodist Church, Asheville, N. C., to the eager, listening throngs that always crowd the ministry of "one of the greatest down-town preachers of the South," as Bishop Hay calls him in the Preface. The "Sermons on Biblical Characters" and "Sermons on New Testament Characters," by his brother Dr. E. B. Chappell, have already been reviewed in these columns, and this book is dedicated to him by his "brother in the flesh and in the Gospel" as one whose life and ministry have been to him a constant inspiration? But the younger brother now comes to the front in a volume of sermons of a distinctly original type in a field of exposition not hitherto cultivated. They have a vividness and wealth of illustration quite equal to those of the sermons of his brother that have received such universal commendation. In addition there are here an ingenuity in the selection and statement of sub-

jects, a depth of spiritual realism, a keen power of analysis, and a persuasive power of personal appeal, that make this a book that preachers and laymen will certainly wish to add to their collections of representative present-day sermons.

GEO. B. EAGER.

IV. EDUCATION AND PEDAGOGY.

Climbing Manward. By Frank H. Cheley. The Macmillan Company. New York. 1924. \$1.75 net.

Here the genial author of "Camp Fire Yarns," etc., has given us something akin and yet different. It is a serious appeal to boys, but it has in its seven vivid chapters much of the author's well-known wit, wisdom and story-telling power. He knows boys and he knows how to win a hearing from them and to appeal to what is best in them. "Every boy with real personality," he says with the authority of faith, "can become a leader"; and here are inspiring pointers on "how to go into training to get up a personality." Some of the questions he asks of the boy and tries to help him to answer are "Who owns you anyhow?" "Are you worth your salt?" "What are your dimensions?" and "Have you acquired the victory habit?" If you would know how he deals with such questions you must read the book. It cannot disappoint parent, teacher or boy.

GEO. B. EAGER.

The Lord We Love. By Prof. Charles R. Erdman, D.D., LL.D., of Princeton Theological Seminary. George H. Doran Company, New York. 1924. \$1.50 net.

To increase confidence in the available sympathy and power of the only one who can solve for all the problems which perplex the soul is the purpose of these studies, as stated by the author himself. This he attempts to do by centering thought upon

certain salient and eminently significant scenes and events in the earthly life of the Master, with the hope that it may aid in deepening devotion to Him whom not having seen we love. The book comes at a time when the minds of many are troubled by stormy discussions concerning the person and teachings of Jesus with a calm and reasoning atmosphere of personal experience and a clear and joyful testimony to the reality of Christ's presence and power.

GEO. B. EAGER.

Passing The Torch. By Mary Raymond Shipman Andrews. Charles Scribner's Sons, New York. 1924. 75 cents net.

Those who have read "The Perfect Tribute" and "The Counsel Assigned" will be prepared to welcome another Lincoln Story by Mrs. Andrews. It is founded, we are assured, upon a real incident in the life of Lincoln in which he showed touching and characteristic kindness to a drummer boy whose father was killed in battle at Spottsylvania during the Civil War. Sixty years later that boy grown to manhood was brought in the strangest and most compelling way to recall the incident and pass on the kindness so as to make it a glorious tribute to the Great Heart which always had sympathy with the sorrows and bereavements of childhood, thus giving rise to the title of the book, "Passing the Torch."

GEO. B. EAGER.

The Red Riders. By Thomas Nelson Page. Charles Scribner's Sons. New York. 1924. \$2.00 net.

"Though dead he yet speaketh." The words may be applied to this another romance of the old South by the author made most famous by "Marse Chan," "Red Rock," and "Meh Lady"—books that reflect the unique charm, beauty and ineffable sadness of an era that has passed forever, but ought never to be forgotten. This new novel is a post-humous story dealing with the last months of the civil war and the first years of reconstruction. It was not quite finished when the author died, and was

completed and published by Rosewell Page, his brother and biographer. The principal scene is a plantation in South Carolina. The hero, Sinkler Ashley, is the heir of this plantation. He is too young to serve in the Southern army, but sees active service against Sherman as a member of the home guard.

At the opening of the story we see Sherman's army on its famous march through the Palmetto State. Then it was that Sinkler won the enmity of a former slave-dealer. Later Sinkler's mother sends him to Washington to apply for a vacancy in West Point. This led to an interview of the lad with President Lincoln, the account of which is one of the most charming stories and one of the most effective pieces of portraiture ever done by Mr. Page. The book takes its title from the fact that Sinkler organizes the famous Red Riders who serve to prevent the complete and crushing domination of this gallant little state by the negroes and carpet-baggers.

GEO. B. EAGER.

The Educational Function of the Church. By N. R. Drummond, Associate Professor of Administration in Religious Education, Southwestern Baptist Theological Seminary. Baptist Sunday School Board, Nashville, Tenn. 1924. \$1.50 net.

This is a timely contribution to the discussion of the educational task of the local or individual church. It has to do with all the educational agencies of the church—the Sunday School, the week-day church school, the vacation, church school, the children's and young people's societies, the societies for men and for women, and the additional special organizations for groups, such as Boy Scouts and Camp Fire Girls. It deals with all phases of education undertaken by the church, teaching, training, development in worship and work, and all social and recreational activities. It proceeds upon the assumption that religious education cannot be separated entirely from general education. The church should be interested in all phases of education, but with special application to the attitude of the individual toward God and toward other individuals. The author insists that nothing he says should be understood to indicate the

belief that salvation is the result of education or culture. It is always the direct result of the work of the Holy Spirit, and involves the acceptance of Jesus Christ as a personal Saviour. His effort has been to show the importance of the educational function of the church, the value of an adequate program, the need of trained leaders and workers, the nature of the work to be done, and the general principles that should underlie and control the religious education that is undertaken and carried on by the church. The discussion, the author says, is the outgrowth of a thesis prepared in partial fulfillment of the requirements for the Th.D. degree in the Southwestern Seminary, and by permission of the faculty enlarged and reconstructed for publication. It is a volume that is sure to be welcomed and that will help our pastors and people to have a deeper appreciation of the value of education as a vital and essential part of the church's program.

GEO. B. EAGER.

If I Were Young Again. By Amos R. Wells, Litt.D., LL.D. The Westminster Press, Philadelphia. 1924. Pp. 40. 40 cents net.

This beautifully bound booklet deserves and rewards attention. It ought to commend itself to old and young, though written especially for the young. "When I was a young fellow," the author says, "I was greatly interested in such books as Edward Everett Hale's 'How to Do It,' Samuel Smile's 'Self-Help,' and William Mathews' 'Getting On in the World.' This book is of a kind, but its viewpoint is different. Instead of inviting my readers to look ahead over their own routes, I ask them to stand at my side and look back over my path, while I point out some mistakes I have made in choosing my course. For the roads through life are after all very much alike, and the same temptations to turn from the best way that came to me will be sure to come to each one of you. The survey I propose will enable you to avoid many a bypath that leads to no good end or to an end only second best. So, young comrades, eager to get ahead, come and spend an hour or two looking backward with me. Then forward on your ways, and God bless you all!" To which we say Amen!

GEO. B. EAGER.

The Art of Addressing Children. By H. Jeffs, Chevalier of the Legion of Honor. George H. Doran Company, New York. 1914. \$1.50 net..

This is a most timely treatise by one who has come to be known the world over as "an expert in the field of talking to boys and girls." He tells here how his success has been won, and in doing so gives us what promises to be an indispensable help for the minister and Sunday school teacher. After giving a first-hand study of the child mind and the religious ideas of the child, he follows with addresses of marked ability and adaptability, illustrating in simple and helpful ways the variety of subjects and methods of treatment that reach and capture and hold the child so as to awaken his interest and minister to his mental and spiritual development.

GEO. B. EAGER.

Tested Methods For Teaching Juniors. By Mabel Crews Ringland. Revell Company, New York, Chicago. 1924. \$1.25 net.

Teachers of Junior Sunday School scholars will find Mrs. Ringland's book a valuable aid in their work. It deals expertly but practically with many of the matters that relate to and the problems that arise in this field of activity. It has a background of thorough technical and academic knowledge, yet is delightfully sensible. Conversational and adaptable to the much neglected work of keeping close to the ordinary, everyday lives of boys and girls, men and women. It will prove a real tonic we are sure to teachers and workers in Sunday schools and homes wherever it is read. It will do for them a great many things that text-books do, and a great many things that ordinary text-books are sure not to do.

GEO. B. EAGER.

A Travel Book for Juniors. By Helen Patten Hanson. The Abingdon Press, New York, Cincinnati. 1923. Pp. 115. \$1.00 net.

This is a teacher's manual of a weekday school series, written primarily for boys and girls of about ten years of age. The au-

thor well says the intelligent use of such a book by the teacher requires a thorough understanding of the characteristics, interests, and potentialities of the group to be taught. The lessons are shaped to provide in a form acceptable to the pupils a bulk of knowledge of the Bible and Bible lands, and presenting also in heroic form ideals of life and conduct which shall capture the imagination and of the pupils, serve to lay down rules of right living, and to encourage as far as possible faith and conduct of a Christian character. The right minded Christian teacher ought to find the book serviceable in such work.

GEO. B. EAGER.

"One Thousand Bible Readings" By Rev. D. J. Wetzer. The Macmillan Company, New York. 1924.

This is a very practical book which meets a real need. The purpose of the author is to furnish a guide to Bible reading in public schools. This he has well done. The one thousand readings are both well selected and well arranged. The passages are well suited to boys and girls of school age, and they are arranged under four heads: Historical, Biography, Prophecy, Poetic and Didactic readings. There is also a topical index giving selections on such topics as courage, obedience, temperance and many others which the public school teacher may wish to emphasize. There is also a group of passages selected for special days. This section is followed by an index to Biblical subjects. This book of only 57 pages is heartily commended for teachers as a very helpful and time-saving guide to daily Bible reading in the school room.

ROY R. McCULLOCH.

Home Lessons in Religion. A Manual for Mothers. Vol. III. The six and seven-year-old. By Samuel Wells Stagg and Mary Boyd Stagg. The Abingdon Press. New York and Cincinnati. \$1.00.

Excellent suggestions for a mother's daily hour with her children. There are twelve themes, unequally divided, as they

should be: "Living and Working Together" has nine weeks; "Learning to be Good Americans" has three. "Learning about Jesus" has not only a special series, but recurs throughout the book. The tone is admirable. May many mothers use it.

E. B. R.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1925. Fleming H. Revell Co., New York City. 416 pages.

It is needless to spend time in commending this well-known lesson help. For twenty years it has been making friends and it gets better each year. The lessons for 1925 are presented in the usual excellent manner. The teacher who wants a thorough knowledge of the lesson can do no better than use this book as a basis for real study.

KYLE M. YATES.

Peloubet's Select Notes on the International Sunday School Lessons for 1925. By Amos R. Wells, LL.D., Litt.D. W. A. Wilde Company publishers, Boston, Mass.

The fifty-first volume of lesson helps prepared by Dr. Wells lives up to the high standard set by Dr. Peloubet in every particular. It is a valuable aid to the study of the lesson and should be on the desk of every teacher and preacher in the land.

KYLE M. YATES.

Bible Story Book. By Frances Weld Danielson. Pilgrim Press. \$2.00.

A much-needed book, accomplished with skill and charm. It is a Bible reading-book for children of Primary age, in large print, with a dozen good pictures. The style is simple, fresh and reverent. Half the stories are from the New Testament. The miracles are told as from the people cured, and the "Children who knew Jesus" likewise tell their own stories. "The Story of Jesus" is a review, and the account of Paul is given in the story of Onesimus.

E. B. R.

The Amateur Poster Maker. Jeannette E. Perkins. Pilgrim Press. \$1.00.

A capital guide and inspiration for the many posters needed in church work, community work, etc. It is well planned and illustrated, and even contains a cheering chapter on "covering up the mistakes."
E. B. R.

Prayers for Girls. By Elizabeth Robinson Scovil. 1924. Henry Altemus Co., Philadelphia. Pages 64.

Here is a delightful little book of devotion that will help any mother and any girl.
A. T. ROBERTSON.

V. BIBLICAL LITERATURE AND INTERPRETATION.

Thompson's Chain Reference Bible. By Frank C. Thompson, Ph.D. Kirkbridge Bible Company, Indianapolis, Ind.

The Bible student will welcome this valuable aid to the study of the Scriptures. It is unique in that it is simple, easy to follow, and carries the reader progressively from the beginning straight through the Bible without retracing his labors. The authorized version is the text used. There are several features which commend it to the careful student who desires this consecutive guide to the mastery of the Scriptures.

KYLE M. YATES.

The Legacy of the Ancient World. By W. G. de-Burgh, Professor of Philosophy, University College, Reading, England. The Macmillan Co., New York 1924. Pages 462.

This is a very able book with a powerful grasp on the movement of history. The author follows Driver in the interpretation

of the Old Testament, but he accepts the deity of Jesus Christ and is a refreshing change from Wells and Van Loon. The book will help any student to get a real understanding of the historic forces that have made Modern civilization. He shows clearly that we owe most of all to the Jew, the Greek, the Roman. The book is a masterful presentation of ancient life in all its complexity and progress. The preacher is to be pitied who does not know or care for the study of history. A. T. ROBERTSON.

The Bible Story. By Willian Canton. George H. Doran Company. 444 pages.

The author of "The Invisible Playmate", with that distinctive charm for which he is famous, paraphrases the entire Bible for young people. It is so well done that one deems it a rare privilege to recommend it to fathers and mothers for the young of the land. The child who knows this volume will carry in his mind a vision of the Holy Land which geography books never gave him. It contains one hundred and thirty-nine narratives, each of them a little classic itself, and twenty beautiful illustrations in color. It is a work of literary skill that the mature student will rejoice to read, yet it is a Bible story that children will delight in.

KYLE M. YATES.

Reality in Bible Reading. By Frank Ballard, D.D. 1924. Charles Scribner's Sons, New York. Pages 268. Price \$2.25.

Dr. Ballard frankly challenges many of the translations in the Old Testament and the New. This is all to the good, for no translation is perfect. He is bright and suggestive always, but he also makes his missteps for in Luke 17:21 "within" is undoubtedly correct, not "in your midst." No such meaning for *ἐντός* appears anywhere. But the passages all bristle with interest.

A. T. ROBERTSON.

The Making and Meaning of the Bible. By George Barclay, M.A. 1924. George H. Doran Co. Pages 168. Price \$1.75.

Here we have a frankly modern view of the Bible written for the Student Christian Movement of Britain. The work is well done, if one is prepared to accept the author's position. His spirit is good and the book will be useful for those who are no longer able to follow in the old views of the Bible, but who still want to follow Jesus as Lord and Saviour.

A. T. ROBERTSON.

The Local Colour of the Bible. By Charles W. Budden, M. D., and the Rev. Edward Hastings, M.A., Vol. II, 1 Kings—Malachi. T. and T. Clark, Edinburgh. 1924. Pages 344. May be had of Charles Scribner's Son's, New York. Price \$3.00 net.

Much light from geography, history, customs and institutions of Bible lands is focused on the Old Testament. While the treatment follows the order of the books of the Bible, unnecessary repetition is avoided by a system of cross references. The style of the book is free and flowing, and the reader must inevitably assimilate much valuable information which will explain the language of the Old Testament. One does not have to agree with all of the critical views of the authors as to books like Jonah and Daniel in order to get pleasure and profit from the volume.

JOHN R. SAMPEY.

The New Testament is Modern Speech. By the late Richard Francis Weymouth. Revised Fourth Edition. 1924. Pocket edition. Price \$1.50 net.

The Weymouth Translation has long been of the very best for the modern student of the New Testament. The new edition has been revised by Professors S. W. Green, A. J. D. Farrer, both of Regent's Park College (Baptist) of London, and Professor H. T.

Andrews of New and Hackney College (Congregational) of London. For all sound service it would be hard to surpass this work and it will continue to be helpful to many as heretofore. It is scholarly, sane, reverent, modern, readable, intelligible.

A. T. ROBERTSON.

The Legends of Israel. By Lewis Johnson. George H. Doran Company. New York City. 347 pages. \$3.00 net.

The stories and incidents of the Old Testament are interesting in themselves. Mr. Johnson has done very skillfully the task undertaken. He retells and reinterprets these immortal religious classics in a manner which reveals real scholarship and skill. One wishes, however, that he might have a little more reverence for the Bible and a little less desire to explain everything on a non-supernatural basis. It is a valuable book for the discriminating reader.

KYLE M. YATES.

A Dictionary of the Bible. By John D. Davis, D.D. The Westminster Press, Philadelphia. 1924. 4th revised edition, cloth \$4.00 net. Half leather \$6.00.

The fourth revised edition of this very valuable work, received as we go to press, incorporates new material gathered by biblical research during the past decade and a half which adds to its value by bringing it up to date. The Princeton Review calls the work "the one consistently conservative dictionary of the Bible of moderate compass and fully abreast of modern scholarship before the public." It is amply illustrated, not with pictures drawn from the imagination, but made from actual photographs and delineations of the things themselves, and fully equipped with accurate maps, all recent and most of them drawn for this work from the latest authorities. The interpretations of Scripture throughout seem to be sober, fair and just.

GEO. B. EAGER.

The Historical Jesus. By I. C. Piepenbring, D.Theol., Strasburg. Translated by Lilian A. Clare. 1924. The Macmillan Co., New York. Pages 224. Price \$2.25 net

This book has been heralded as the last word of modern scholarship on the life of Jesus of Nazareth. It is in reality the critical views of Loisy in the main. The author does not go the full length of Loisy about the claims of Jesus, for he admits that Jesus claimed to be the Messiah through mistake in His eschatology. Piepenbring ignores the Virgin Birth and explains the Resurrection of Jesus as being merely "visions". He does not accept the historical worth of the Fourth Gospel. It is a very "reduced" Christ that Piepenbring leaves us.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the Epistle to the Hebrews. The International Critical Commentary. By James Moffatt, D.D., D. Litt., Hon. M. A. (Oxon). 1924. Charles Scribner's Sons, New York. Pages LXXVI—264. Price \$3.50 net.

Dr. Moffatt is a prolific author and does a prodigious amount of amazing work. He says that he has been at work on this commentary for ten years. He leaves to one side the authorship as insoluble, in which he is right, and holds "that the situation which called forth this remarkable piece of primitive Christian thought had nothing to do with any movement in contemporary Judaism" (p. ix). He thinks that the writer knew no Hebrew and that his readers were in no sense Hebrews. The first statement may be true without the second being so. The author could have been an Alexandrian like Apollos who used only the Septuagint, while the readers could be Hebrews. Dr. Moffatt has made careful study of the wisdom literature and has certainly made a fresh contribution to the study of this noble Epistle. I am not convinced that the writer was not addressing Jewish Christians who were tempted to give up Christianity for Judaism, but I am grateful for this virile commentary.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the Pastoral Epistles. The International Critical Commentary. By the Rev. Walter Lock, D.D., Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church. 1924. Charles Scribner's Sons, New York. Pages XLIV—163. Price \$3.00 net.

This important volume by Dr. Lock has been awaited a long time. It is worth waiting for. Dr. Lock is a careful and an accurate scholar who is able to look at all sides of a difficult and complicated problem. On the perplexing question of the Pauline authorship of the Pastoral Epistles Dr. Lock is absolutely fair and faces all the linguistic facts adduced by P. N. Harrison in addition to the arguments against the Pauline authorship by Von Soden, H. J. Holtzman, and Moffatt. His conclusion is the certainty of Pauline fragments in the Epistles with probability of the genuineness of the Epistles as a whole. But he keeps an open mind on the subject. Dr. Lock has a strongly practical turn and knows well the historical background. He does not make as many grammatical comments as some commentators, but those made are helpful. If one will use Lock and also Parry on the Pastoral Epistles, he will have a good combination.

A. T. ROBERTSON.

The Christ of the New Testament. By Paul Elmer More. 1924. Princeton University Press, Princeton, N. J. Pages 294. Price \$3.00 net.

This remarkable book is Volume III in "The Greek Tradition." The author knows Greek philosophy and religion beyond a doubt, better one feels than he understands Christ or the New Testament. He frankly confesses that he follows the more radical criticism, but he stoutly opposes its denial of the divinity of Jesus Christ. He is an able advocate of dualism. There is much that is worth while in the book, but the author is entirely too confident and dogmatic in matters of criticism and interpre-

tation to accord with his plea for humility and ignorance about the ultimate facts of life. He misunderstands the teaching of Jesus about the Kingdom which he takes to be purely eschatological and argues that Jesus was mistaken in expecting such a kingdom. He denies that Jesus taught a spiritual reign of God in the heart. The book is such a mixture of truth and error that one finds it hard to enjoy it. But there is stimulus in it, though one feels certain that we do not have in it "the Christ of the New Testament."

A. T. ROBERTSON.

VI. PASTORAL FUNCTIONS.

Southern Baptist Handbook. By E. P. Alldredge, D.D. Baptist Sunday School Board, Nashville, Tenn. 1924. Pages 335.

It is impossible to give an adequate idea of the amount of valuable information crammed into this little book small enough to put in one's pocket. Dr. Alldredge calls Part I The Book of Survey and Part II The Book of Numbers. Every pastor needs this book. The people need information and here is one place to get it.

A. T. ROBERTSON.

The Pastor's Manual. By Rev. J. R. Hobbs, Sunday School Board, Nashville, Tenn. 1924. pp. 267.

Dr. Hobbs has given us here an unusually helpful manual for pastors. To page 147 a great variety of material is given for the conduct of funerals. This includes a number of model forms for funerals, a number of suitable poems and many suitable texts. Then follow from page 148 to page 178 much valuable material and many excellent suggestions as to weddings. How to organize a church, a church covenant, articles of faith are given next.

Then various aspects of church life are presented. Model forms for administering the ordinances are offered, as also for laying a cornerstone of a church and for dedicating a new building. Dr. Hobbs has succeeded admirably in simplifying the various practical duties of the pastor here discussed. The book will no doubt have a wide sale. Every pastor will want a copy.

E. Y. MULLINS.

The Work of the Pastor. By Professor Charles R. Erdman. The Westminster Press. Philadelphia. 1924. \$1.50 net.

One who has heard Professor Erdman and has felt the gentleness and strength of his personality would expect a volume such as this from his pen, thorough in treatment, practical in approach and sympathetic in tone. Besides a pastoral experience of sixteen years, he brings to his task the fruits of eighteen years as professor of Practical Theology in Princeton Theological Seminary, and his book is a useful hand book for pastors.

It is divided into ten chapters on the pastoral office, the life of the pastor, parish duties, the cure of souls, religious services, church organization and administration, the pastor and missions, the pastor and Christian education, and problems of particular fields. The author can tell us how to place the postage stamps on our letters as well as how to deal with Modernism. The analysis of the chapter on the Life of the Pastor may illustrate the general methods: 1. Physical Health; 2. Mental Development; 3. Social Conduct; 4. Spiritual Growth; 5. Home Life; 6. Community Service; 7. Civic Duties.

He brings to his readers the best thought concerning modern answers to our present day problems. He recognizes that there will be no turning back, that the Christian forces are becoming more thoroughly aroused every year, and that the pastors as leaders in the Christian Education Movement must be familiar with the proposed methods.

J. B. WEATHERSPOON.

VII. CHURCH WORSHIP.

"Church Music and Worship". By Earl Enyeart Harper. Abingdon Press, New York, N. Y. Price \$2.00.

Only one with a wide and successful experience in church music could have written this book. It sets a high standard for our church music but simplifies the problem by telling how it has been reached and can be reached. Its suggestions regarding congregational singing are more than worth the price of the book to any pastor or church music director. It tells both why and how a congregation should sing. The list of music and anthems for a junior choir is excellent. It is an interesting and readable discussion of Church Music from both the spiritual and the technical viewpoints.

INMAN JOHNSON.

Church Ushers' Manual: A Handbook for Church Ushers and all Others who would promote the Spirit of Fellowship in the House of God. By Willis O. Garrett, D.D. Pastor, First Presbyterian Church, Miami, Fla. Fleming H. Revell Co., N.Y., 1924. 63 pages.

This book splendidly meets the test of keeping the spiritual a dominating factor while dealing with practical principles and methods in a phase of church procedure. The author takes the viewpoint that ushering is more than merely finding seats for people, it calls for the making of a proper atmosphere of welcome and fellowship in the church. The usher himself is brought to the vision that his is a Christian service of basic and vital nature. "Ye serve the Lord Christ" is the golden refrain throughout the book which the usher must comprehend.

The book has four chapters:

I. The Usher.

The spiritual and mental attitude of the usher, and his du-

ties as a host in meeting, seating, and attending to the comfort of his guests. His relations with his co-workers, etc.

II. The Head Usher.

His vision, generalship, and accountability.

III. The Ushers' Association.

Their off-duty relations and meetings for inspiration and instruction.

IV. The Pastor and Governing Bodies.

The attitude, appointments, standards, and co-operation by the governing body.

ROSS E. DILLON.

The Lord's Supper. By Francis Wesley Warne, one of the Bishops of the Methodist Episcopal Church. New York and Cincinnati. 1924. The Methodist Book Concern. 85 pp. \$1.50 net.

Prepared especially for Methodist ministers and other workers in India under the jurisdiction of the Bishop this presentation is marked by simplicity, piety and spiritual emphasis. It introduces a brief definite polemic against "the error" of neglecting the Lord's Supper, and the "false doctrine" of sacrifice of the actual blood and body of the Christ in the Supper.

For the rest emphasis is placed on spiritual and practical values. The English edition is especially for members of the Epworth League and other young Methodists. For its purpose it is well suited.

W. O. CARVER.

Worship in Drama. Charles Arthur Boyd. The Judson Press, Philadelphia. 1924. \$1.60 net.

Much of the dramatic work of the young people of the church has been far from worshipful. In setting forth the purpose of church plays and pageants as a form of worship, whether of praise, prayer, or instruction, the author is doing us a real service.

The book is an excellent handbook for young people and leaders of young people, containing both the essentials necessary to worshipful drama and illustrations of how it may be accomplished.

INMAN JOHNSON

Songs of Sorrow and Praise. Rev. Duncan Cameron. Charles Scribner's Sons. New York. 1924. \$2.50 net.

What a fine thing it is to study our hymn book, and how profitable. There we find the experiences of godly men expressed in prayer, sorrow, and praise. The book of Psalms as a hymn book is intensely interesting. There we find the religious experience of the Israelites expressed in song and their attitude toward God, His Covenant and His Law.

This book is a fine study of the Hebrew Psalter, valuable to minister or layman, for public instruction or private devotion.

INMAN JOHNSON

George C. Stebbins: Reminiscences and Gospel Hymn Stories. Introduction by Charles H. Gabriel. George H. Doran, New York. \$3.00 net.

The last of the great group of singers so intimately associated with Moody has written an exceedingly interesting story of his life and musical triumphs. It is one of the finest of the books covering the great "evangelistic song" period and is a great addition to that literature. It is full of incidents connected with the songs of the period and with the great singers and composers. Hymns are one of the greatest sources for sermon illustrations and this book will prove of value to any minister.

INMAN JOHNSON

VIII. DEVOTIONAL AND PRACTICAL.

Scripture Promises or The Christian's Inheritance. By Samuel Clark, D.D., George H. Doran Company, New York. 75 cents net.

This neat booklet is a pocket edition of the well-known collection of Bible promises of which Isaac Watts said "The river of life runs through this book in a thousand rills of peace and joy." It cannot grow stale until faith dies and the Word of God itself grows stale. Here in eight well ordered chapters are promises made to the individual believer and promises made to the church in every stage and state; promises of temporal blessings and of spiritual blessings in this life, and of richer blessings in the world to come, all so classified and sub-divided that the reader need have no trouble in finding them. Such a booklet in such form meets a need that is as great and pressing in this generation as in any generation of the past.

GEO. B. EAGER.

Jesus and Civil Government. By A. T. Cadoux, B.A., D.D. George H. Doran Company, New York. 1924. \$2.00 net

This latest work by a well known English preacher and author is an arresting examination of non-resistance in the light of the teachings of Jesus. Of his "Essays in Christian Thinking" The London Times said in appreciation: "Starting from the modern critical standpoint, he thinks his way to a new appreciation of Christianity, and a regaining of Christian experience." What the author finds true in the Pacifist position is heartily accepted, but as this book shows, only after subjecting it to the clear light of the life and teachings of Jesus and what he regards as rational thought. An offsetting feature is the part of the book given to the consideration of coercion and the part it has played and plays in life and government. It is a challenge to the serious discussion of one of the gravest of present day problems.

GEO. B. EAGER.

Pure Gold. By J. G. Bow, D.D. Baptist Sunday School Board, Nashville, Tenn. 1924. Pp. 273. \$1.50 net.

This is a timely story for young people in this restless, selfish age. In a very attractive story the beauty of a young life, consecrated from early childhood to Jesus, is unfolded and the development of character and all the graces that adorn young womanhood is traced in a way that should be inspiring to every young reader. I heartily commend this helpful story.

The cover, binding and printing are beautiful and appropriate.

MRS. GEO. B. EAGER.

Prayer That Prevails. By Marshall Dawson. The Macmillan Company, New York. 1924. Net \$2.00.

This is a psychological approach to the practice of personal and public prayer—an introductory course for all sorts of men contending to-day for the prize of a forceful personality to which prayer alone possesses the secret key.

Psychology, biography and the Scriptures all agree that prayer is the chief force operative in the making of lofty and forceful personality.

The author thinks then that the time has come for some elementary instruction in the technique of both the science and the art of relating man's unified nature to "the vast 'Uncharted Area' of the Invisible in the midst of which we live and move and have our being." It is to this end that he offers his book, "for use by family, church and school, preachers and health practitioners,"—for use, indeed, "by all students and lovers of prayer."

GEO. B. EAGER.

IX. MISCELLANEOUS.

The Needle's Eye. By Arthur Train. Charles Scribner's Sons, New York. 1924. Pp. 416. \$2.00 net.

This prolific author is out with another compelling story, the title of which is taken from the well known words of Jesus, "It

is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." In Book I he deals with "Money", introducing us to Graham and Company, around whom, "as spins the earth around the sun so spins the world of Wall Street about the banking house of Graham and Co.," and to "Johnny Myself," a son of the head of the house, the hero, and "Rhoda" a "ten year old kid," the heroine of the story. Book II, devoted to "men", introduces us to the coal fields of West Virginia as "the Battle-ground of Freedom," and to the tragic conflict between Labor and Capital, closing with two chapters on "The Zero Hour" and "Toward Morning", and the culmination of the love story, whose dubious and often invisible thread runs through the brilliant but stormy and often bloody book. But it is a story of a struggle that we are all desperately interested in, and ought to be and will be read by thousands.

GEO. B. EAGER.

The Life Story of John Henry Jowett, C.H. M.A., D.D. By Arthur Porritt. With a Foreword by the Archbishop of Canterbury. 1924. George H. Doran Co., New York. Pages 304. Price \$2.50 net.

Mr. Porritt has done his task with great skill and with utmost understanding. The book has much of the delicate sympathy and elevation that charmed one in Dr. Jowett's preaching. Dr. Jowett was considered by many as the greatest living preacher. But he never played the part or seemed to care for public esteem. He held preaching to be his task and the highest of all tasks. He nobly illustrated the great British tradition and his seven years at Fifth Avenue in New York affected the whole country in many subtle ways. There are many of Dr. Jowett's letters in the volume that reveal him at his best.

A. T. ROBERTSON.

Some books and pamphlets come to the Review and Expositor, or to the Review Editor, which are not in our line, or of which for lack of space we can give only the barest notice. Some such are the following: "Soils and Crops," by John H. Gehrs, B.S., M.S., from the Macmillan Company, N. Y.

"The Classical Investigation," The Princeton University Press, 1924, the purpose of which is to improve the teaching of the classics.

"Correlating Play and Class Room Work," by Harold D. Meyer.

"A Study Course in American One-Act Plays", by Ethel Theodora Rockwell; and "Extension Bulletin," University of North Carolina, University of North Carolina Press; "The Abolition of War, The Case Against War and Questions and Answers Concerning War", by Sherwood Eddy and Kirby Page, George H. Doran Company, New York. One of a series of important Pamphlets on Social Questions, 15 cents net. Copies of which may be had from Pamphlet Department, 311 Division Avenue, Hasbrouck Heights, New Jersey at 75 cents per dozen, or \$6.00 per hundred.

"Crannell's Pocket Lessons for 1925" by Philip Wendell Crannell, D.D., President Kansas City Theological Seminary. The Judson Press, Philadelphia. 75 cents.

All Books

**Reviewed in this number
may be obtained thru us.**

BAPTIST BOOK CONCERN

Incorporated.

PUBLISHERS—GENERAL BOOK STORE—ENGRAVERS

656 FOURTH AVENUE,

Just off Broadway.

Louisville, Kentucky

INDEX TO BOOK REVIEWS.

	Page
Allredge, E. P., D.D.: Southern Baptist Handbook	149
America Tomorrow: What Bptists are Doing for the Child Life of the Nation:	132
Andrews, Mary Raymond Shipman.: Passing The Torch	137
Baldinger, Dr. A. H.: Sermons on Revelation	135
Ballard, Frank, D.D.: Reality in Bible Reading	144
Barclay, George, M.A.: The Making and Meaning of the Bible.....	145
Belden, Albert D., B.D.: The Greater Christ: Essays in Religious Restatement	115
Bow, J. G., DD.: Pure Gold	155
Boyd, Charles Arthur.: Worship in Drama	152
Budden, Charles W., M.D.: The Local Colour of the Bible	145
Cabot, Philip.: Except Ye Be Born Again	119
Cabot, Philip.: The Sense of Immortality	123
Cadoux, A. T., B.A., D.D.: Jesus and Civil Government.....	154
Cameron, Rev. Duncan.: Songs of Sorrow and Praise	153
Canton, William.: The Bible Story	144
Carpenter, Rev. S. C., B.D.: A Large Room	116
Chappell, Rev. Clovis G., D.D.: More Sermons on Biblical Char- acters	133
Chappell, Rev. Ashley, D.D.: Sermons on Great Tragedies of the Bible	135
Cheley, Frank H.: Climbing Manward	136
Clark, Samuel, D.D.: Scripture Promises or The Christian's In- heritance	154
Cook, Edmund F.: The Missionary Messages of the Bible.....	131
Danielson, Frances Weld.: Bible Story Book	142
Davis, John D., D.D.: A Dictionary of the Bible.....	146
Dawson, Marshall.: Prayer That Prevails	155
De-Burgh, W. G.: The Legacy of the Ancient World	143
Drummond, N. R.: The Educational Function of the Church	138
Erdman, Prof. Charles R., D.D., LL.D.: The Lord We Love	136
Erdman, Prof. Charles R.: The Work of the Pastor	150
Gabriel, Charles H.: George C. Stebbins: Reminiscences and Gos- pel Hymn Stories	153
Garett, Willis O., D.D.: Church Ushers' Manual: A Handbook for Church Ushers and all Others who would promote the Spirit of Fellowship in the House of God	151
Glover, Rev. Robert H., M.D., F.R.G.S.: The Progress of Worldwide Missions	129
Hamilton, William Wistar, Th.D., D.D.: Sermons on Books of the Bible	134

	Page
Hanson, Helen Patten.: A Travel Book for Juniors	140
Harper, Earl Enyeart.: "Church Music and Worship."	151
Hobbs, Rev. J. R.: The Pastor's Manual	149
Horr, George Edwin.: The Christian Faith and Eternal Life	113
Hudson, Cyril E., M.A.: Recent Psychology and the Christian Religion	125
Hutton, Rev. John A., D.D.: There They Crucified Him	134
Jeffs, H.: The Art of Addressing Children	140
Johnson, Lewis.: The Legends of Israel	146
Jones, Rufus M.: Fundamental Ends of Life: What Men Want	123
Jordan, W. F.: Glimpses of Indian America; Illustrating Present-day Life in Mexico and Parts of Central and South America.....	131
Knudson, Albert C., Theol.D.: Present Tendencies in Religious Thought	118
Lewis, Edwin.: Jesus Christ and The Human Quest	121
Lock, Rev. Walter, D.D.: A Critical and Exegetical Commentary on the Pastoral Epistles. The International Critical Commentary	148
McDowell, William Fraser.: Making a Personal Faith	114
Moffatt, D.D., D.Litt., Hon. M.A.: A Critical and Exegetical Commentary on the Epistle to the Hebrews. The International Critical Commentary	147
More, Paul Elmer.: The Christ of the New Testament.....	148
Mullins, E. Y., D.D. LL.D.: Christianity at the Cross Roads	108
Neely, Thomas Benjamin.: The Methodist Episcopal Church and its Foreign Missions	128
Page, Thomas Nelson.: The Red Riders	137
Perkins, Jeannette E.: The Amateur Poster Maker	143
Piepenbring, I. C., D.Theol.: The Historical Jesus	147
Porritt, Arthur.: The Life Story of John Henry Jowett, C.H., M.A., D.D.	156
Ringland, Mabel Crews.: Tested Methods For Teaching Juniors	140
Scovil, Elizabeth Robinson: Prayers for Girls	143
Stagg, Samuel Wells, and Mary Boyd Stagg.: Home Lessons in Religion. A Manual for Mothers. Vol. III. The six and seven-year old	141
Stigand, Major C. H., O.B.E.: Equatoria: The Lado Enclave	130
Tarbell's Teachers' Guide to the International Sunday School Lessons for 1925	142
Taylor, H. Boyce.: Bible Briefs Against Hurtful Heresies	128
Thompson, Frank C., Ph.D.: Thompson's Chain Reference Bible....	143
Train, Arthur.: The Needle's Eye	155
Warne, Francis Wesley.: The Lord's Supper	152
Weeks, W. W.: The Heart of God	133
Wells, Amos R., Litt.D., LL.D.: If I Were Young Again	139
Wells, Amos R., LL.D., Litt.D.: Peloubet's Select Notes on the International Sunday School Lessons for 1925	142
Wetzer, Rev. D. J.: "One Thousand Bible Readings"	141
Weymouth, Richard Francis.: The New Testament is Modern Speech	145
Wilson, P. Whitwell: A Layman's Confession of Faith.....	117
Youtz, Herbert Alden.: The Supremacy of the Spiritual	119

Our Nine New Ones

full of food for Baptist Pastors and Students

Holy Places and Precious Promises L. R. Scarborough, \$1.60

It leads the reader "from the places dear to all Christian hearts to the dearer and more precious doctrines gathering about these places."

Christ's Militant Kingdom L. R. Scarborough, \$1.60

It glows with spiritual fervor and optimism as it reveals man's opportunity in that Kingdom and his responsibility for its development in the world.

Challenge of the Country Church J. W. Jent, \$1.60

"Raised" in the country; a country school teacher and preacher; and with full knowledge of country folks, and absolute faith in the country church, the author is admirably qualified to write on this subject.

The Heart of God - - W. W. Weeks, \$1.50

A distinctively superior volume of sermons, choice in content, beautiful in illustrations, elegant in expression, powerful in appeal.

Soul Consciousness After Death L. G. Broughton, \$1.25

Comforting, warning, inspiring sermons which deal confidently with the mystical in religion. A book for all who have lost loved ones or who are interested in their own status after death.

The Educational Function of the Church N. R. Drummond, \$1.50

An exhaustive study of the intensive work of the church, magnifying particularly educational obligations and opportunities, and stressing in a particular way the best methods of attaining educational objectives.

Pure Gold - - - J. G. Bow, \$1.50

The heroine's genuine worth routs snobbery; her radiant personality dominates students' activities and makes high ideals easy of attainment. She points the way to the richer, fuller, happier life.

From Nature to Grace - J. B. Cranfill, \$1.60

The fruits of God's Word intimately applied to problems of everyday life. Divine truth tested by actual experience.

The Democracy of the Saints M. E. Dodd, 75 cents

Old doctrines made fresh and attractive, fundamentals stated simply and briefly, great principles revived and illumined.

Baptist Sunday School Board
BOOK PUBLISHERS